



# IMPROVEMENT ERA



VOL. 31 FEBRUARY, 1928 No. 4

## Language of Adam

ELDER JOSEPH FIELDING SMITH

## Light of the Sun

J. M. SJODAHL

## Education, Industry

DR. FRANKLIN S. HARRIS

## The Answer, a Play

HELOISE DAY MERKLEY

STORIES—BLACK KING—ROUGH ROAD

TO COLLEGE


MRS. E. T. GARNER,—M. THIRL MARSH

SPEEDING OCEAN MAILS

CLAUDE C. CORNWALL

ANCIENT RUINS

ANDREW JENSEN



PUBLISHED MONTHLY BY THE  
YOUNG MEN'S MUTUAL IMPROVEMENT ASSN.  
OF THE CHURCH OF JESUS CHRIST  
OF LATTER DAY SAINTS



# VACATION TIME

## SPECIAL WINTER EXCURSION FARES



via

## Southern Pacific Lines

TO LOS ANGELES AND RETURN BOTH WAYS VIA  
SAN FRANCISCO ..... **\$50.50**

TO LOS ANGELES VIA SAN FRANCISCO RETURNING  
DIRECT OR ROUTE REVERSED..... **\$58.00**

Proportionately low fares from all other points in UTAH, IDAHO and MONTANA  
STOPOVERS ALLOWED AT ALL POINTS

TICKETS ON SALE DAILY—FINAL RETURN LIMIT, EIGHT MONTHS

For further information CALL, WRITE or PHONE  
PRESS BANCROFT, GENERAL AGENT

41 SO. MAIN ST.

SALT LAKE CITY

PHONE WASATCH 3008—3078

# L.D.S. Garments

at prices direct from  
factory to you



### For Ladies

No. 81—Flat Weave .....	\$ .95
No. 82—Ribbed Lt. Wgt. ....	1.25
No. 83—Fine Quality Cotton .....	1.50
No. 862—Fine Mercerized Lisle .....	1.95
No. 822—Silk Stripe, Med. Wgt. ....	1.50
No. 821—Extra Fine Silk Stripe .....	1.95
No. 826—Fine Rayon Silk....	2.95

By ordering garments direct, you save agent's commission and thus get better quality for less money. Order by number and send bust measure, height and weight—we guarantee the fit.

Specify OLD or NEW style. Light weights usually made with short sleeves and  $\frac{3}{4}$  legs, according to Temple pattern. Heavy weights regularly made with long sleeves and long legs. Garments marked, 15c a pair extra. We prepay postage to all parts of U. S.

Samples on request

### For Men

No. 92—Ribbed Light Wgt....	\$1.25
No. 93—Ribbed Extra Fine....	1.50
No. 925—Med. Light Wgt....	1.75
No. 97—Med. Wgt. Silk Stripe .....	1.95
No. 975—Med. Heavy Wgt....	1.75
No. 9107—Wool and Cotton Mixture .....	4.00

## SALT LAKE KNITTING STORE

70 Main St., Salt Lake City

"Oldest Knitting Store in Utah"

# Utah Made Sugar

The Equal of Any Sugar  
in the World

100% PURE

100% FINE

100% FOR UTAH

BET SUGAR ON EVERY TABLE

BET SUGAR FOR PRESERVING

BET SUGAR FOR *EVERYTHING*

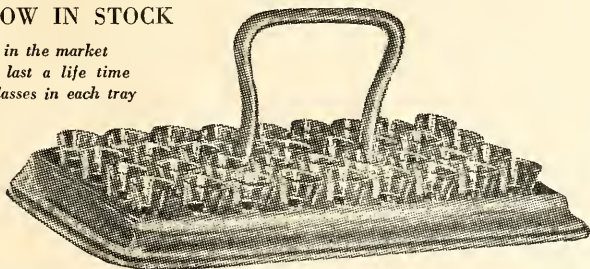
## Individual Sacrament Sets

NOW IN STOCK

*Best in the market*

*Will last a life time*

*36 glasses in each tray*



### RECOMMENDED BY PATRONS. REFERENCES FURNISHED

Made especially for L. D. S. Churches, and successfully used in Utah and Inter-Mountain region, also in all Missions in the United States, Europe, and Pacific Islands. Basic metal, Nickel Silver, heavily plated with Solid Silver.

### SIMPLE, SANITARY, DURABLE

Satisfaction guaranteed. Inquiries cheerfully answered.

### TWO OF MANY ACKNOWLEDGMENTS

*Mt. Carmel, Utah.*

We have received the individual sacrament set in good shape and, speaking in behalf of the people of the ward, are very well pleased with the set.

*Mink Creek, Idaho.*

We received the sacrament set in good shape, and we are very well pleased with it.

We wish to thank you for your prompt attention.

Temple Block

BUREAU OF INFORMATION

Salt Lake City

WHEN WRITING TO ADVERTISERS, PLEASE MENTION THE IMPROVEMENT ERA

# A NEW ERA

WE take this opportunity to congratulate the General Board of Young Men's Mutuals on the NEW *ERA*—a publication which now embodies the *best* in the magazine world.

In this age of advancement there is no place for the non-progressive. The exacting public demands not only the *best*, but improvement on the best. For this reason the *Era* is popular.

For the same reason "UTAH" loud speakers have become *first* in the hearts of radio fans everywhere—for this reason we have grown to be the WORLD'S LARGEST MANUFACTURERS of speakers and units.

UTAH RADIO PRODUCTS  
COMPANY

SALT LAKE CITY



# EDITOR'S ANNOUNCEMENTS

*The March number of the Improvement Era* will be devoted largely to the M Men and Scouts. Executive Director Oscar A. Kirkham presents a paper on the high points of information and instruction given in the Fourth Inter-national Conference of Boy Workers, in Chicago, November 28-30, 1927. It will be followed by a number of leading local writers, principally members of the General Board Y. M. M. I. A., with a view to comparing the problems in our organization with those in others. The thought is to show how the M. I. A. is endeavoring to meet them. The Conference brought together representative workers for boys from all parts of the American continents, also representatives of business men's organizations interested in boys.

There is a call for short one-act plays based on the Book of Mormon. In this number of the *Era* we present a play on the first Christmas in America, by Heloise Day Merkley, entitled, "The Answer." The author is a resident of Rexburg, Idaho, and is well known in the local literature of the Church. One of our readers in passing upon the manuscript writes: "The poetry in some places in this play is really uplifting, and the form all the way through is the work of genius. I like the doctrine it inculcates; 'a faith in God excludes faith in the arm of flesh.' That is a truth which even professed believers often forget. The play is difficult of enactment. It will require good reading in order to hold the attention all the way through."

Thousands of members of the Church, on their way to the holy temple, Salt Lake City, Utah, have met Elder James Crookston, one of the genial watchmen, at the east temple gate, since 1918. He was born in Stobhill, Scotland, in 1855, and came to Utah, September, 1883. When he was twelve years old, 1867, he joined the Church in his native land. His education consists in what he received at the village school in his native town, and in his life's experience. He became Bishop of Rock Springs, Wyoming, in which of-

fice he served the people for thirteen years, working there also in the coal mines for thirty years. His good wife, who for years traveled with him up the hill, went sometime ago to her rest, and his tribute to her is a beautiful little classic which we present to the readers of *The Improvement Era* in this number.

*Humorous Hints*—A number of correspondents have written us lately of the objections stated last month against "Humorous Hints," included among the advertisements in the *Improvement Era*. They generally agree with the opinion expressed in the following: "Let me suggest that the subject matter of the whole magazine, including also the little pieces placed in between the advertisements, has always been clean and wholesome reading. I see no reason why 'Humorous Hints' should be discontinued. I hope you will not give way to any long-faced or over-pious individual who thinks that everybody ought to see as he sees. 'Variety is the spice of Life.' Any reader of the *Era* who has objections to these articles need not read them."—C. S. Vaterlaus, 719 Fourth Ave., Walla Walla, Wash.

*Father gives Era as Christmas gift.*—We have learned that John Potter, of Price, Utah, very appropriately gave a year's subscription to the *Improvement Era* as a Christmas present to each of five of his children and one to himself. One *Era* will be sent to Omaha, Nebraska; one to California; one to Brigham City, and three to Price, Utah. Each of the recipients expressed themselves as being delighted with the gift, stating that nothing else could have been more fitting or appreciated. It will awaken fond remembrance of "father" twelve times during the year, besides the inspiration and encouragement that each number will provide.

*Ira N. Hayward*, author of the *Era* one-act play, "The Invisible Hand," is a native of Paris, Idaho, where he was born in 1896. He graduated from the Fielding Academy there in 1917. He taught in the public schools of Bear Lake county and



## EDITOR'S ANNOUNCEMENTS, CONTINUED

also edited a local paper there. Attending summer school in Utah and Idaho, he entered the Utah Agricultural College as a senior in the fall of 1923, graduating the following spring. For three years he taught in the Logan high school, and is at present teaching speech and English at the Branch Agricultural College of Cedar City. During his high school years and college

years he studied art and debating, oratorical contests and dramatics. He won the Church M. I. A. oratorical medal in 1917 with an oration entitled, "A Need to Enforce Peace." Again in July, 1926, he appeared in the *Improvement Era* in an article entitled, "The Long Road Ahead," a significant episode in the early-day history of Utah.

## IMPROVEMENT ERA, FEBRUARY, 1928

HEBER J. GRANT	} Editors	Melvin J. Ballard, Business Mgr.
EDWARD H. ANDERSON		Moroni Snow, Assistant
PORTRAIT OF DR. JOSEPH FRANCIS MERRILL	- - -	<i>Frontispiece</i>
EDITORS' ANNOUNCEMENTS	- - -	267
THE LASS O' LASSWADE. A POEM	- - -	<i>James Crookston</i> 269
THE LANGUAGE OF ADAM	- - -	<i>Elder Joseph Fielding Smith</i> 271
FAITH AND REVERENCE. A POEM	- - -	<i>Theodore E. Curtis</i> 276
THE LIGHT AND THE SUN	- - -	<i>J. M. Sjodahl</i> 277
TO HIM THAT BELIEVETH. A POEM	- - -	<i>M. Charles Wood</i> 279
THE BOOK OF MORMON AND ANCIENT RUINS	- - -	<i>Andrew Jenson</i> 280
HAPPINESS. A POEM	- - -	<i>Ethel R. Lillywhite</i> 283
PORTRAIT AND SKETCH OF DR. FRANKLIN STEWART HARRIS	- - -	284
EDUCATION AND INDUSTRY. ILLUSTRATED	- - -	<i>Dr. Franklin S. Harris</i> 285
HIS WORD. A POEM	- - -	<i>O. F. Ursenbach</i> 295
SPEEDING TRANS-ATLANTIC MAILS. ILLUSTRATED	- - -	<i>Claude C. Cornwall</i> 297
LEVELED MOUNTAINS. A POEM	- - -	<i>Linnie Fisher Robinson</i> 298
BLACK KING. A STORY	- - -	<i>Mrs. E. T. Garner</i> 299
WHEN WE WAKE UP	- - -	<i>John Henry Evans</i> 304
ESSAYS—RURAL TREASURES	- - -	<i>Dorothy C. Retsloff</i> 305
SCOUT WORK AND THE BOY	- - -	<i>H. Eugene Hughes</i> 305
APOSTROPHE TO THE OCEAN	- - -	<i>Prof. J. E. Hickman</i> 306
UNDERSTANDING. A POEM	- - -	<i>Alice Maude Schutte</i> 307
THE ANSWER. A ONE-ACT PLAY	- - -	<i>Heloise Day Merkley</i> 308
HISTORICAL ILLUSTRATIONS	- - -	<i>Prest. John H. Taylor</i> 315
A ROUGH ROAD TO COLLEGE. A STORY	- - -	<i>M. Thirl Marsh</i> 316
"PROVE IT." AN INCIDENT	- - -	<i>Orton Mitchell</i> 319
HOPE. A POEM	- - -	<i>Lorenzo B. Summerhays</i> 320
CURRENT EVENTS	- - -	321
HANS C. JENSEN CELEBRATES ONE HUNDREDTH YEAR	- - -	324
NEW SUPERINTENDENT OF CHURCH SCHOOLS	- - -	325
TWO PRIMARIES	- - -	326
MESSAGES FROM THE MISSIONS. ILLUSTRATED	- - -	327
EDITOR'S TABLE—EDUCATION AND INDUSTRY	- - -	339
PROVIDING EMPLOYMENT	- - -	340
THE DESERT. A POEM	- - -	<i>Grace Ingles Frost</i> 341
PRIESTHOOD QUORUMS	- - -	342
MUTUAL WORK	- - -	344
PASSING EVENTS	- - -	354

## The Lass O' Lasswade

The auld toon o' Lasswade, on the banks o' the Esk,  
Among a' ither toons, that's the toon I loe best;  
For there I wed Maggie; I see the hoose still,  
On the banks o' the Esk, near the auld paper mill.

On the wee brae we've stood till a late hoor at nicht,  
Never thought tae gang hame for oor hearts were baith licht;  
And there we did promise that faithful we'd be,  
And be happy thegither, my Maggie and me.

But the time slipped awa', it has quickly gane by,  
Since we coorted thegither, my Maggie and I,  
But those dear, happy days, I ne'er will forget;  
Though far frae auld Scotland, I remember them yet.

But noo she's awa', she has gane tae her rest,  
The bonnie, wee lassie, the Lass I loed best;  
In the land o' the leal, a better hame she has made,  
The bonnie, wee lassie, the Lass o' Lasswade.

JAMES CROOKSTON



DR. JOSEPH FRANCIS MERRILL

Who succeeds Dr. Adam S. Bennion as superintendent of the L. D. S. Church school system on February 1, 1928, was born in Richmond, Utah, August 24, 1868; is a graduate of the Normal School of the U. of U., 1889; a member of the Faculty since January, 1893, and head of the School of Mines and Engineering since January, 1899. He received the degree of B. S. at the University of Michigan, 1893; Johns Hopkins, Ph. D., 1899; University of Utah, D. Sc., 1920. For eight years, 1911-19, he served as counselor in the presidency of the Granite stake, and was instrumental in establishing the first Church Seminary, near the Granite high school. His declaration was: "Society would be greatly benefited if all young people, during school age, could be thoroughly trained in religion." In upholding this belief, he has always sympathized with religious teaching, and has taken part in many Church activities. See page 325.





Vol. XXXI

FEBRUARY, 1928

No. 4

## The Language of Adam

THE ORIGIN OF SPEECH

BY ELDER JOSEPH FIELDING SMITH, OF THE  
COUNCIL OF THE TWELVE

IN consideration of any question where a conflict appears to exist between the revelation of the Lord and the teachings of the scientific world, it is well to remember the key the Lord has given us which is always a safe guide to follow. This key is couched in the following language: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

There is no conflict between a scientifically discovered truth and the revealed word of the Lord, for truth everywhere harmonizes with truth. Or as it is expressed in the Doctrine and Covenants: "Intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue; light cleaveth unto light," and we will ever find it so.

There may, however, be a vast difference between the revelations of the Lord through his prophets, and the theories of men. There may also be a difference between the teachings of science and the scriptural interpretation of men, but when the language is clear and there can be no misunderstanding of the meaning, we may with perfect safety rely upon the revelations of the Lord with the assurance that whatever comes in conflict with them will in due time cease to exist. There are many theories advanced in the scientific world some of which may in time be proved true, others will be proved false, and then must be discarded. We should remember that theories are, as it has often been said, merely the scaffolding to the scientific structure. Let us not, therefore, be carried away by the theories of men even though they may appear to be very plausible, when they seem to contradict the word of the Lord. It is the right of every member of the Church to know for himself the truth, and

this may be obtained in the way the Lord has designated and through the spirit of humility and prayer. So much, then, preliminary to the question which follows.

The science of linguistics is very young. It was not until quite recently that man turned his attention to this study in a scientific way hoping to discover the sources of speech. Such study of course, has been based largely upon speculative imagination. There has been discovered in this research a great abyss, exceedingly deep, and while the cables of research have been lowered into the darkness and obscurity, nothing definite and lasting has been returned.

What are the scientific theories of the origin of language? There have been quite a number—some complicated; some more simple—dealing with the various parts of speech, the early use of vowels and consonants, the peculiarities of expression, the different sounds according to the formation of the mouth, the use of muscles of tongue and throat as these have been developed in the distant past. Some of these theories presented by Professor Otto Jespersen, of the University of Copenhagen in his interesting work on *Language, its Nature, Development and Origin*, are here briefly presented:

"One theory is that primitive words were imitative of sounds: man copied the barking of dogs and thereby obtained a natural word with the meaning of 'dog' or 'bark.' To this theory, nicknamed the *bow-wow* theory, Renan objects that it seems rather absurd to set up this chronological sequence: first, the lower animals are original enough to cry and roar; and then comes man, making a language for himself by imitating his inferiors."

Max Muller, commenting on this theory has said it "goes very smoothly as long as it deals with cackling hens and quacking ducks; but round the poultry-yard there is a high wall, and we soon find that it is behind that wall that language really begins."

"Another theory is the interjectional, nicknamed the *pooh-pooh*, theory: Language is derived from instinctive ejaculations called forth by pain or other intense sensations of feeling. The adherents of this theory generally take these interjections for granted, without asking about the way in which they come into existence. \* \* \* Between interjection and word there is a chasm wide enough to allow us to say that the interjection is the negation of language, for interjections are employed only when one either cannot or will not speak. (Benfey Gesch, 295). This 'chasm' is also shown phonetically by the fact that the most spontaneous interjections often contain sounds which are not used in language proper, voiceless vowels, inspiratory sounds, clicks, etc., whence the impossibility properly to represent them by means of our ordinary alphabet: the spellings *pooh*, *pish*, *whew*, *tut* are very poor renderings indeed of the natural sounds. \* \* \*

"A closely related theory is the nativistic, nicknamed the *ding-dong* theory, according to which there is a mystic harmony between sound and sense: "There is a law which runs through nearly the whole of nature that everything which is struck, rings. Each substance has its peculiar ring." Language is the result of an instinct, a 'faculty peculiar to man in his primitive state, by which every impression from without received

its vocal expression from within, a faculty which becomes extinct when its object is fulfilled.'

"Noire started a fourth theory, nicknamed the *yo-he-ho*: under any strong muscular effort it is a relief to the system to let breath come out strongly and repeatedly, and by that process to let the vocal chords vibrate in different ways."

These theories also include the thought which has also been advanced that the most primitive language was composed of monotonous, and that the more complex expressions and combination of sounds have been developed as civilization has advanced; the first means of communication being simple and separate tones, perhaps augmented by gestures to enforce the meaning: the use of sentences being a more recent development.

Commenting on these theories, which are mentioned here, briefly, for lack of space, Professor Jespersen says:

"Now, these theories, here imperfectly reproduced each in a few lines, are naturally antagonistic. \* \* \* Each of the three chief theories enables one to explain *parts of language*, but still only parts, and not even the most important parts—the main body of language seems hardly to be touched by any of them. Again, with the exception of Noire's theory, they are too individualistic and take too little account of language as a means of human intercourse. Moreover, they all tacitly assume that up to the creation of language man had remained mute or silent; but this is most improbable from a physiological point of view." *Language*, pp. 413-416.

Do linguists now believe it possible for science to solve the question? These theories advanced during the past century are now discarded, and with the further light that has been received many of those who study the science are not sure that the question ever will be solved.

A few expressions of the leading linguists are given for the purpose of showing their uncertainty and how they stand baffled before the problem:

"There is no tangible evidence, historical or otherwise, tending to show that the mass of speech elements and speech processes has evolved out of the interjections. These are a very small and functionally insignificant proportion of the vocabulary of language; at no time and in no linguistic province that we have record of do we see a noticeable tendency towards their elaboration into the primary warp and woof of language. They are never more, at best, than a decorative edging to the ample, complex fabric.

"What applies to the interjections applies with even greater force to the sound-initiative words. Such words as 'whippoorwill,' 'to mew,' 'to caw,' are in no sense natural sounds that man has instinctively or automatically reproduced. They are just truly creations of the human mind, flights of the human fancy, as anything else in language. They do not directly grow out of nature, they are suggested by it and play with it. Hence the onomatopoeic theory of the origin of speech, the theory that would explain all speech as gradual evolution from sounds of an imitative character, really brings us no nearer to the instinctive level than is language as we know it today. As to the theory itself, it is scarcely more credible than its interjectional

counterpart."—Edward Sapir, in *Language, An Introduction to the Study of Speech*, pp. 5-6.

"No theme in linguistic science is more often and more voluminously treated than this, (i. e. origin of language) and by scholars of every grade and tendency; nor any, it may be added, with less profitable result in proportion to the labor expended; the greater part of what is said and written upon it is mere windy talk, the assertion of subjective views which command themselves to no mind save the one that produces them, and which are apt to be offered with a confidence, and defended with a tenacity, that are in inverse ratio to their acceptableness. This has given the whole question a bad repute among sober-minded philologists."—William D. Whitney, *Oriental and Linguistic Studies*, 1:279.

"\* \* \* We find that the ancient languages of our family, Sanskrit, Zend, etc., abound in very long words; the further back we go, the greater the number of *sesquipedalia*. We have seen also how the current theory, according to which every language started with monosyllable roots, fails at every point to account for actual facts and breaks down before the established truths of linguistic history."—Otto Jespersen, *Language*, p. 420.

"In most languages now only such sounds are used as are produced by expiration, while inbreathed sounds and clicks, or suction-stops, are not found in connected speech. \* \* \* In some very primitive South African languages, on the other hand, clicks are found as integral parts of words; and Bleek has rendered it probable that in former stages of these languages they were in more extensive use than now. We may perhaps draw the conclusion that primitive languages in general were rich in all kinds of difficult sounds."—Otto Jespersen, *Language*, p. 419.

"Linguists study both spoken and written languages; they follow up the history of these languages with the aid of the oldest accessible documents. Yet, however far back they pursue their inquiries, they always find themselves dealing with highly developed languages, possessing a past of which we know nothing. The notion that the reconstruction of the original language might be arrived at by a comparison of existing languages is chimerical and, though it may have been played with by the founders of comparative grammar, it has long since been abandoned.

"Some languages have been proved to be older than others, and certain of our modern tongues are known to us in forms more than two thousand years old. But the oldest known languages, the 'parent languages,' as they are sometimes called, have nothing of the *primitive* about them. Differ though they may from our modern tongues, they only furnish us with an indication of the changes which language has undergone, they do not tell us how language originated."—J. Vendryes, Professor of the University of Paris, *Language, A Linguistic Introduction to History*, p. 5.

#### THE REAL ORIGIN OF LANGUAGE

After contemplating the theories that have been advanced in the science of linguistics, we involuntarily exclaim with Zophar: "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" Having learned that man has failed to discover the origin of language, why not turn to the revelations of the Lord? When we begin our research from false beginnings, we are bound to come to false conclusions, if we reach conclusions at all. The Lord has spoken and has made known to us where language came from and how it was first given. Of course, to accept this fact, we must have

faith in the revelations, and be willing to believe the story of man's beginning on the earth as the Almighty has informed us.

How long Adam remained in the Garden of Eden we do not know. I think we may safely conclude that he was there some time, and all the while he was in the presence of his Father, the Lord omnipotent. From the Lord he received his early training and was not left to blindly find his way after having been given one or two commandments. The story says that the Lord spoke to Adam and gave him commandments. How could he give him commandments without speaking to him? What would be more natural than to believe that the Father would speak to him in his own language, and that that language was perfect, for it was the language of Celestial beings? We are informed that Adam and the Lord carried on conversations. How was this done unless Adam had been taught to speak? Therefore, all who have faith in the word of the Lord must know that Adam had a language; that his language was pure and perfect for it came from the Lord. All Latter-day Saints know this to be the case, for the Lord revealed to Moses, and later to Joseph Smith in the writings of Moses, that, not only did Adam have the power of speech, but he was taught also to read and to write, and records were kept by him and by his posterity. These scriptures say: "And a book of remembrance was kept, in the which was recorded, in the language of Adam, for it was given as many as called upon God to write by the spirit of inspiration; and by them their children were taught to read and write, having a language which was pure and undefiled."

Again, Enoch said: "For a book of remembrance we have written among us, according to the pattern given by the finger of God; and it is given in our own language."

This being true, the question arises, then, how is it that there are so many languages and some of them so imperfect? The answer is a simple one, at least to me. I believe in the story of the confounding of tongues. I believe also that this was something that took place, as the record says it did, and I am not prepared to explain it away by the philosophies of men. Naturally languages change; for they are constantly taking on new words and expressions, and casting off the old. The English language that we speak today, is far different from that which was spoken by Shakespeare, yet, as the linguists point out so forcibly to us, we have lost much of the beauty and color that was in the language in his day.

When men depart from the revelations of the Lord and depend upon their own wisdom and skill, there is a retrograde motion which sets in. History reveals this to be the fact from the beginning.



It is true in written language as well as in other respects. This is shown in the languages of the native races of America. Some of them lost almost entirely the art of written speech, and were dependent upon the crude sign or drawing on the rock, the clay, or in the sand. When the Spaniards went to Peru, they found a people with a civilization which Prescott says was superior in many respects to that of Spain. Yet these people had no written language, and carried on their communications by the use of knots skillfully arranged in strings. We know that these races are descendants of a people, once highly civilized with records and a written language, but through their transgressions they lost this art as well as their knowledge of the true and living God.

It is stated in the Book of Jared that Jared and his brother made the request of the Lord that their language be not changed at the time of the "tower." Their request was granted, and they carried with them the speech of their fathers, the Adamic language, which was powerful even in its written form, so that the things that Mahonri wrote "were mighty even \* \* \* unto the overpowering of man to read them." That was the kind of language Adam had and in which Enoch was able to accomplish his mighty work. This being true, is there any wonder then that puny man, in his endeavor to search out the beginnings of things, is baffled when he discovers among what he is pleased to call *primitive* peoples, or, the most ancient peoples of which history records, a language rich in metaphor and complex combinations?

---

### Faith and Reverence

How mighty is the Lord of Hosts,  
 The Prince of Peace of every land.  
 The glories of the earth reveal  
 The wonders of his peerless hand.  
 His light and law and love divine  
 Through all his works are manifest,  
 And faith responds, and, like a flame,  
 Is kindled in the human breast.

We reverence the things of God;  
 We magnify his law supreme  
 And treasure all the sacred truths  
 That crown his ancient gospel theme.  
 With peace our motto, we revere  
 The things of life that really count.  
 To those who tread the ways of peace  
 The word of God is paramount.

THEODORE E. CURTIS.

# The Light and the Sun

BY ELDER J. M. SJODAHL

IT APPEARS that a question has arisen among the students of one of the state colleges embodying an age-old controversy on the subject of the creation of light on the first day and later the creation of the sun of our universe on the fourth day of the creation.

The question is thus put to the *Improvement Era*:

"In the first chapter of Genesis, regarding the Creation, it is written that on the first day God created light, and seeing that the light was good, divided the light from the darkness, calling the light Day, and the darkness Night; then on the third day, God created the grasses, herbs, trees, etc., and finally, on the fourth day, God created the lights in the firmament including the Sun and the Moon. Now the question is: Science has proved that no plant life can survive, or even germinate without the elements from the Sun. How is it that the plants, etc., were created before the Sun was created? Again, Light was created on the first day, the Sun was created on the fourth day, the sole purpose being to give light and life to the earth. How are we to reconcile these two statements?"

In answer to the question in this letter let me say first, that the supposed difficulty pointed out has been satisfactorily explained again and again, and belongs really to controversies of the past. It is in the same class as the quibbles about where Cain found his wife and how Joshua made the sun stand still. It is only necessary to read the accounts in the Bible itself, with strict attention to the meaning of the words and expressions used, in order to find that the difficulties are imagined and not real.

In the story of the creation in Genesis, we are told that the Creator issued the command, "Let there be light," and there was light.

The earth was, at that time, "without form and void," and the Spirit of the Lord "moved upon the waters," to bring form and order out of the existing chaos. It was then that the divine command to let there be light was heard and obeyed. This light was not specifically that which emanates from the sun, but that light which is diffused throughout all space, of which the Lord, in a revelation to the Prophet Joseph Smith says: "Which light proceedeth forth from the presence of God to fill the immensity of space—the light which is in all things, which giveth life to all things, which is the

law by which all things are governed, even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things." (Doc. and Cov. 88:12, 13.) It was this light, this life-giving, governing force that, through the presence of the Holy Spirit, was brought into special operation on the formless, empty earth, to bring order and life into existence. It is not said that it was *created* at that time. The heavens and the earth had been created, or formed; then the light was brought in. "Let there be light." It existed already.

That there is latent light, as well as heat, in matter is well known and easily demonstrated. What else is the light produced by friction, or by pressure? Or what is electricity, manifesting itself in flames, or in flaming lightnings?

God, then, named the light "day" and the darkness "night;" not the period of twelve hours, or twenty-four hours, but the light itself, and the darkness itself; wherefore, in the Book of Abraham the first day is said to be "the first, or the beginning, of that which they called day and night," and the subsequent "days" are the second, the third, the fourth, etc., "time."

The earth, thus being provided with the light from the presence of God, was prepared to bring forth the forms of life that appeared on the "third day."

In all probability the earth at this time was surrounded by vapors, clouds and mists, and the distinction between light and darkness was not sufficiently marked. On the fourth creation day, therefore, the command of the Creator came: "Let there be lights in the firmament of the heaven, to divide the day from the night."

In compliance with this command two great lights were made, or appeared, the greater to rule the day, the lesser to rule the night, and also the stars, and all these lights were made "for signs, and for seasons, and for days, and years."

I understand this to mean that on the fourth creation day the sun, the moon and the stars became visible on the earth. The curtains of vapor and clouds were raised and the light of the heavenly bodies mentioned became visible on the newly created planet. They became light bearers, by which man, later, was enabled to measure his days, seasons and years, and arrange for his sacred festivals. We are not told that these heavenly bodies were *created* on that day, but that they were made lights, that is lamps, or candle sticks, "set in the firmament of the heaven, to give light upon the earth." That is, they were made visible from the earth. They were really created "in the beginning."

We know very little about the sun, as about everything else,

but some hold, that what we see of the sun is only its luminous atmosphere in which decomposition of fluids of a phosphoric nature takes place, "attended by lucid appearances, by giving out light." (Herschel, quoted by Dr. Clarke in his *Commentary*.)

There is no contradiction between the account of the creative processes on the first day and the fourth, and this is clear when we understand that light exists independent of the luminous orbs in the firmament, and that these are really light bearers, or lamps, for the benefit of the children of God in this part of his many mansions.

---

### TO HIM THAT BELIEVETH

High is the towering mountain,  
Because of the depth of the vale;  
Broad is the valley below us,  
Because of the width of the trail.

Warm is a raw day of winter  
In compare with the pinch of stern frost;  
Much is a dollar we saved,  
Because of the many we've lost.

Slow are the footsteps for mortals,  
Because of the speed of the wing.  
Poor is the hut of a peasant,  
Compared to the palace of king.

Things that are sensed are the measures  
By which we continue to grow;  
Things that give pain or give pleasure  
Are the powers that cause us to know.

Belief is the key to all prisons,  
Doubt is a lock and a cell;  
Faith is the path unto wisdom,  
Doubt is the darkness of hell.

Light is dispeller of darkness,  
Truth dealeth error defeat,  
Life is the hope of the spirit,  
Hope is the gift of belief.

# The Book of Mormon and Ancient Ruins

BY ANDREW JENSON, ASSISTANT CHURCH HISTORIAN

WHEN the Book of Mormon was first published in 1830, the Anglo-Saxon world knew but very little of the ruins and remnants of ancient civilizations in Mexico, Central America and South America. Although several works, giving the history of the conquest of America by the Spaniards, incidentally referring to remnants of temples and fortified cities in Peru and Bolivia, (South America), as well as in Mexico and Central America, had been published in the Spanish language, these works, up to the time the Book of Mormon came forth, had not been translated into English; nor had any books of much importance been written in English which dealt with ancient civilization in America, in a way that could make any deep impression upon the English-speaking people. Not until 1841, when John L. Stephens published his valuable work entitled *Incidents of Travel in Central America, Chiapas and Yucatan*, did the Anglo-Saxon world awaken to the realization of the fact that the American continent could perhaps boast of antiquities which might almost put the pyramids, and temple ruins of Egypt, Babylonia and Assyria into the shade. Up to that time certain critics of the Book of Mormon had repeatedly asserted that the historical narratives in that Book were untrue, because nothing had been found in America to justify anybody in believing that an ancient, highly civilized people had ever dwelt on the American continent. They contended that if the story of the Jaredites and Nephites, as contained in the Book of Mormon, was true, there certainly would have been something found in the shape of ruins or other indications to prove it.

All these things, however, have since been changed. Archaeologists and historians have traversed the American continents from the extreme north to the extreme south and have found almost conclusive proofs and evidences to the effect that peoples, who possessed a high standard of civilization, and who were well posted in the sciences and arts, once flourished in America, and that there are unmistakable traces of their handiwork in all parts of the country, though perhaps, mostly in the south.

Having been a student of the Book of Mormon since my early boyhood, and always possessing a desire to see and hear for myself of things which, in many instances, others had seen and heard before



me, I was much pleased with the opportunity I had in 1921 to visit the more central provinces of Old Mexico, and in visiting the republics of Peru and Bolivia in South America in 1923. And after seeing what I witnessed during my travels in these countries, and connecting my own experiences with what I had read, and am still reading, I have concluded that instead of there being a lack of evidence that such peoples as the Book of Mormon describes inhabited the western world in ancient days, there is almost too much proof, or, in other words, there are so many ruins of temples, fortified cities, great canal systems, fine roads, etc., that the student is mystified, or, in other words, we begin to wonder if the Jaredites and Nephites lived long enough, and were numerous enough in America to erect such cities and monumental buildings which are evidenced by the very interesting ruins found in different parts of the country today. The archaeologists who have studied the Aztec civilization of Old Mexico are almost unanimous in saying that a people possessed of a higher civilization than the Aztec once dwelt in Mexico, and when they call this "pre-historic" people Toltecs, we Book of Mormon students at once conclude that the Toltecs were either Nephites or Jaredites, or perhaps both. The same condition exists in Peru and Bolivia, (South America), and while the students of archaeology agree that the Inca nation possessed great ability in building temples, cities, canals, roads, etc., there are some things so artistic and superior in the ruins of Cuzco, the ancient capital of Peru, that it points back to a civilization of a higher type and of a more ancient date than the Inca period, and thus again the thoughts of the Book of Mormon student revert back to that people of very ancient date who attempted to build the Tower of Babel in the great valley of the Euphrates, and they can readily believe that a part of these great builders in Asia, after migrating to the western continent, led by the brother of Jared, and others, could, and naturally would, apply their skill as builders by erecting temples, and building walled cities in their new home. Suffice it to say, that, by my travels in South America, I became more convinced than ever that the Book of Mormon is true; and while I was disappointed in not becoming better established on a geographical basis regarding the Jaredite and Nephite countries, I was fully satisfied with what I saw in the elevated valleys of Peru and Bolivia, and elsewhere, that such peoples as those of which the Book of Mormon gives record once dwelt in that land, and that the civilization which was superior to that attributed to the Incas, when the Spaniards first found them, must be credited to what the archaeologists call the pre-Inca races.

A modern writer, (Mr. Rounsevell, of Lima, Peru), speaking of Cuzco and the Inca ruins says: Cuzco, the scene of the greatest of all national dramas, the rise and fall of the ancient Inca empire, has for nearly three centuries been the center of interest for students of civilization, writers of history, archaeologists and searchers after treasure and adventure—an inland city situated in a most remote and inaccessible valley far up in the Andes, built centuries ago in such a substantial manner that the ruthless attacks of conquerors, revolutionists, invaders and treasure-hunters, have failed to destroy the wonderful handiwork of a civilization that flourished for centuries before Columbus discovered America. \* \* \* The fortress of Sachsahuaman is located immediately back of the city on a hill about seven hundred feet above the town, part of which is in plain view from almost any point in the city. A forty minute walk brings the sightseer to the first of these ancient fortifications. An early morning climb to this point would be immensely worth while, merely for the wonderful view of the city and valley spread out in picturesque beauty as far as the eyes can reach. In the foreground the city itself is seen with its bright, red-tile roofs, glistening in the sun, with here and there bright patches of gaily tinted walls, and just enough trees and shrubbery to make an enchanting color scheme. Across a canyon are the remains of a stone aqueduct, built in culvert form, three rows of arches high. This aqueduct centuries ago was one of the principal sources of water supply for the city, and as an evidence of the progress that has been made, backwards, it is interesting to note that in the Incaic days, when Cuzco was a city of more than 200,000 population, the water was so well conserved and distributed in stone aqueducts and ditches that there was ample to supply all the needs of the city, irrigation included. \* \* \* The fortress itself is properly classed among the wonders of the world. It circumvented the entire hill top with three series of walls, built of great blocks of flint-like stone, some of which are 25 feet high and more than 12 feet thick; all securely and perfectly cut and fitted with exact nicety. Cuzco has more cathedrals, churches, monasteries, nunneries and edifices of a religious type than any city of the new world of its size, nearly all constructed during the colonial period out of *material secured by wrecking the Inca structures*. The stone workmanship of that period is very commonplace as compared with the work which remained of the partially wrecked and ruined structures, and the different periods of construction can be readily identified by the character of architecture and workmanship, the oldest being decidedly the best, and gradually deteriorating; that of the present century being the clumsiest

and flimsiest of all. The "Temple of the Sun," located almost in the heart of the main plaza, stands as a most vivid monument of its builders. The mechanical and architectural perfection of this piece of circular stone work is probably without equal in all the world, and no description or photograph can do justice to the exact nicety of the cutting of each stone. A skillful cabinet maker of this day, working in hardwood, with the best of tools, could not exceed the delicate fineness of the joints between these perfectly cut stones, which even centuries of earthquakes have not disturbed by a hair's breadth, except for one crack which ruptured the slabs of granite in a diagonal course, with scarcely any injury to the intersecting joints, so perfect are the joints broken and the courses bound together. \* \* \* On almost every street in Cuzco are the remains of Inca, or pre-Inca walls, arches and doorways. The city itself was surrounded by one great wall, enough of which remains to make it possible to trace its course from end to end. Many streets are lined on either side by walls of most perfect stone work, now serving no better purpose than to be used as foundations for rude adobe structures, which shelter, in poverty and filth, the descendants of the mighty ones who built them.

Traveling in our journey to South America, from Guaqui, on the banks of the interesting lake, Titicaca, to La Paz, the capital of Bolivia, we saw, on both sides of the road, most interesting ruins, including a very ancient Indian village. At Tiahuanaco we saw, near the track, from our car window, several well preserved monoliths which, according to some authorities, belonged to a pre-Inca civilization. The whole country of these elevated valleys surrounded by the majestic Andes mountains, are so full of ruins and remnants of ancient civilizations, that a traveler interested in antiquities could spend month after month in research work among them. The Book of Mormon student would have no trouble, mentally, to associate all of it with the narratives contained in the sacred volume which Joseph Smith, the great Prophet of the Nineteenth Century, obtained through the administration of the Angel Moroni.

---

### Happiness

Though we cannot all be artists,  
 Sculptors, poets, singers sweet,  
 And create those things of beauty  
 Which cause hearts with joy to beat.  
 Yet we all can do much good here,  
 Help to make some heart more glad,

We can bring some cheer and sunshine  
 To the lonely, sick and sad.  
 In the scheme of life and action  
 Each one has his part to do;  
 Just to find your place and fill it  
 Will bring happiness to you.

ETHEL R. LILLYWHITE



*Dr. Franklin Stewart Harris*, President of Brigham Young University, son of Dennison Emer and Eunice Stewart Harris, has had a rich and varied life. It has consisted of pioneering in Mexico and Canada, practical experience in business, farming, and ranching, but most of his effort has been devoted to educational and scientific pursuits. Educated in Juarez Stake Academy, Brigham Young University, Utah Agricultural College, and Cornell University, he has been a member of the faculty of each of these institutions. He has served as an officer in various national and local agricultural and scientific societies, and Church organizations. He is the author of a large number of scientific contributions; and is the author of six books, most of them on scientific subjects. He has been an extensive traveler, having recently circled the earth in a trip of forty-seven thousand miles. With all of these many interests, Dr. Harris has always had as his chief aim the service of his Church and people.

# Education and Industry

BY FRANKLIN S. HARRIS, PRESIDENT OF BRIGHAM YOUNG  
UNIVERSITY

THE story goes that a hen and an egg had a quarrel about which one was the more important. After the disagreement had become acute, the hen turned to the egg and said, "Why, you little hard-shelled, insignificant piece of protoplasm, what do you amount to anyway?"

To which the egg replied: "You multi-celled batch of feathered and cackling nothingness, what do you amount to! Have you forgotten entirely that you yourself came from an egg, and that there would be no hens in the world if it were not for the eggs from which they are hatched?"

All the discussion in the world of this nature has not been able yet to decide which is the more important, or which came first, the hen or the egg. This is the type of dissension that is sometimes heard between different phases of human relations. I personally have scant patience with all this disagreement about which is more important, education or industry. Both are necessary phases of society.

Neither industry nor education can say to the other, "I have no need of thee." Education needs industry; industry needs education. Either of these trying to go by itself is like a cart attempting to get along with only one wheel; it is certain to be very lop-sided. It is natural for the workers in any line to become so interested in their own activities that they fail to recognize the importance of other branches. The broad-minded, successful man, however, is always willing to give credit to others, and he realizes that his own business or profession must inevitably be tied up with many other interests.

School teachers, as a class, have been said to be impractical and to be unsympathetic with industrial enterprises. While I think this accusation is only true in part, still I am sure that school men generally would be very much benefited by closer contact with the practical affairs of life. Since they are teaching those who will go into the various industries, they certainly should have a sympathetic interest in these industries and an understanding of their requirements in order that the youths whom they are training will be better able to meet practical problems with which they are to come in contact after school days are past.



The school man must also know that the schools themselves are dependent on the products of industry. It would not be possible to have a school very long if industry were at a standstill. It is only when business prospers that there is sufficient wealth available for the highest type of educational activities which all progressive men would like to see established. The workers in education, therefore, need contacts with industry because they will be better in their work of educating and also because no adequate educational system can ever be built up and equipped with the various modern educa-



*Photos by W. P. Cottam*

Top: Class of Normal Graduates who received life diplomas to teach in the state of Utah at the 51st commencement exercises of Brigham Young University, held last June 1. Below: Class of 1927—141 members, Brigham Young University, graduated at the 51st commencement, June 1. The five with hoods, in the front row, received Master's degrees. They are Clarence Cottam, St. George, major in zoology; Julia Bateman Jensen, Provo, English; Owen L. Barnett, Provo, education; Wm. H. Wardell, Mammoth, education; James William Harrison, St. George, botany; Henry A. Pace, Price, education.

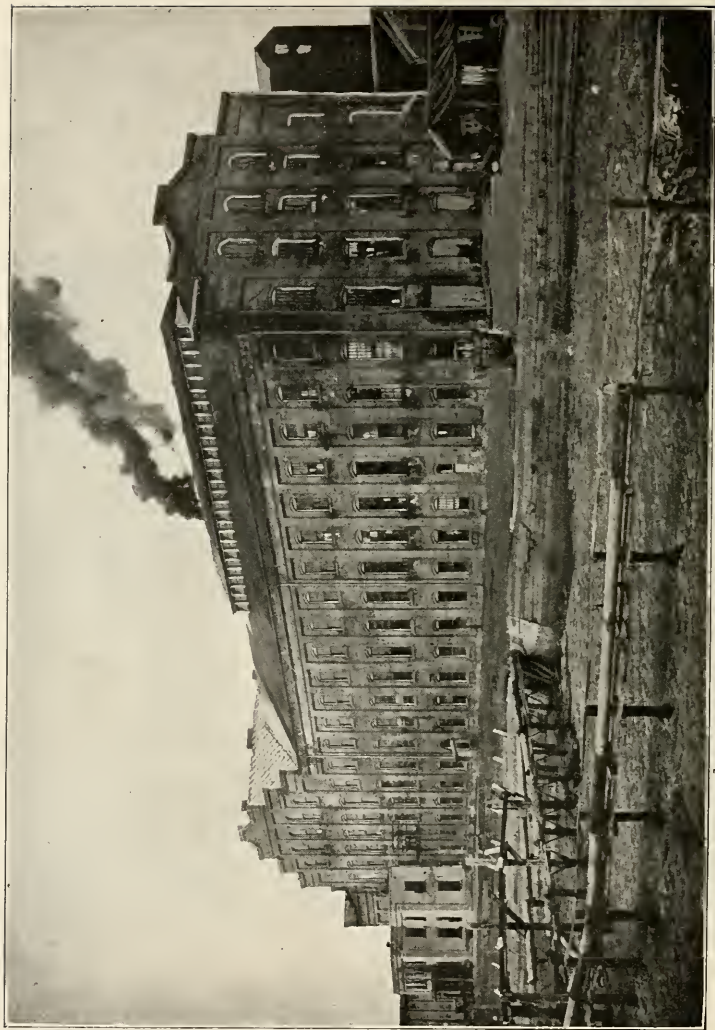
tional devices unless there are available the funds which industrial enterprises yield.

The need which education has for contact with industries is no greater than the need which industry has for education. Has it ever occurred to the reader that higher education is at the foundation of practically every modern business? You can scarcely name an industry whose very life is not dependent on discoveries made in colleges and universities. The mechanical devices, such as go to make up our automobiles, locomotives; our power-generating machines, steam engines, gasoline engines, electric motors; all of these things were made possible by the fundamental discoveries made by educated scientists. If we eliminate these, as well as the telephone, the telegraph, the radio, then if we take away such important commodities as steel, sugar, and other things which are dependent on the researches of the chemical laboratory, we have very little left. We are likely to think of the work of universities and of research laboratories as being merely theoretical and having no practical value in daily life; but this type of reasoning is sure to lead us into trouble.

Those who are familiar with the history of science will remember that when Willard Gibbs of Yale University read his paper on the Phase Rule before the Connecticut Academy of Sciences, practical people generally considered that this highly mathematical treatise had only theoretical value and would never be of any practical importance. As a matter of fact, however, a great deal of our modern industry has been able to develop as a result of this highly theoretical mathematical paper. It brought forward information which has made possible complete reorganization of the steel manufacturing industry and many other industries which are dependent on chemical processes.

The beet sugar industry was developed directly by the work of scientific investigators. When Napoleon found himself hedged in on the continent and unable to obtain sugar from the islands because of the British blockade, he at once put his scientists to work to develop a means of securing sugar from some local plant. As a result of the work of plant breeders, physicists, chemists, and other investigators, the process was gradually developed for the improving of the sugar beet plant and for the successful extraction of sugar from it. I might go on for hours and enumerate examples of our ordinary commodities having grown out of the fundamental discoveries made in the laboratories by educated people. These are so well known that I need not dwell on them at this time.

If history is to repeat itself, the future of practically every industry is likely to be profoundly modified by what activities are in progress within the colleges and universities. The researches



GARLAND SUGAR FACTORY, UTAH  
Among the leading industries of the West are the growing of beets and the manufacture of sugar, in which many thousands of our young people are engaged

of the laboratory will determine in large measure the trend of the mechanical industries in the future just as they have done in the past.

While there is still plenty of room for improvement, one of the great benefits which come to the industries from education is that of furnishing leaders or executives. A good man at the head of an industry often means the difference between success and failure. Now I am not going to attempt to say just what the educational systems do to prepare men and women to be executives, for the factors involved are so numerous that no one could properly comprehend them all. Such things as better training in clear thinking, a broader point of view, clear understanding of fellow-men, and general improvement in social attitude, are among the benefits which every man receives from his education.

It matters not where you look today, you find that educated men are slowly but gradually assuming the leadership of the more important industries. Investigations made within recent years show that more than half of the really great executives of America are college bred.

\* Almost all engineers and lawyers are college educated; forty-five per cent of the executives in metal and rubber industries come out of the colleges. *Who's Who in America*, which is probably our best standard of judging eminent people, records that in 1924 and 1925 nearly sixty per cent of all the executives mentioned in that volume had received higher education. Sixty-five per cent of the bankers, sixty-two per cent of the manufacturers, fifty-nine per cent of the capitalists, forty-one per cent of railway officials, had received their training in colleges. These figures are all the more striking when we realize that only five or six per cent of the total population were educated in colleges. There seems to be no doubt from these figures that the directors of business find themselves more capable when their minds receive the benefits of higher education. The self-made man of pioneer days is not being supplanted with the self-made man of today. Business is steadily being put on a scientific basis, and the more this becomes true the more must the leaders have the training given in our higher educational institutions. Industries, which will not live up to the spirit of the age will find themselves gradually forced to give way to those which do.

Apparently it is not altogether scientific information in a specific line of business which goes to make a successful business executive. Those who are given a thorough general education seem to be able more rapidly to adjust themselves to whatever situation they are placed in than are those with a less thorough training.

The experience of the Great Western Sugar Company comes to mind as an illustration of this. College educated men (not



necessarily graduates) rose to a position of foremanship in a little over three years; whereas, it required foremen with elementary education nearly eight years to attain this position. College men became superintendents of the factories in a little over six years while the average elementary school man required almost fifteen years. Experience elsewhere teaches the same facts, that the higher the education the quicker the rise to leadership, and the more exacting the higher positions, the more likely are the better educated men and women to be at the helm.

In manning your industries with men who are most likely to make the most of the situations about you, as well as in seeking the mechanical improvements already mentioned, the fact stands out that the greatest benefit will come to the industries if the youth is encouraged to continue schooling until they acquire as much as possible of the instruction and the spirit which is gained from our educational institutions. The industries will continue to prosper more and more as each of the executive positions is filled with men and women who have trained minds.

A confirmation of this tendency for productivity and prosperity to follow better education of prospective executives, is found in the way the increase in income of the United States has just about kept pace with the increase in the number of high school and college students. Income per individual was just about the same for the years 1850 to 1870, prior to the beginning of the great enrollment of high school and college students in the latter part of the past century. The per capita income has increased three times since then, and the increase just about kept pace with the increase in number of high school and college students.

Not only does a good educational system help to produce good executives, but it is a benefit to those doing the manual work. It is a well demonstrated fact that productivity per man is greater among the educated than among the relatively uneducated countries. Production per capita in most industries is considerably higher in America than in other countries. Northern European workers produce considerably more per man than southern and eastern ones in the same occupations. The result of this is greater earning power for the worker and therefore greater buying power, which is the key to industrial prosperity.

I have just returned from a year of travel throughout the Orient and Europe, and there I had brought to my attention more forcefully than I have seen it before, the fact that efficiency in industry goes along very closely with the training of the individuals. The nations that give attention to education are the prosperous ones, and those that neglect it are the ones which are nearest starva-



tion. In Japan I found the spirit of education permeating every phase of life, and as a result there was no real want in that country; every one was busy, and people generally were in a prosperous condition. After the great earthquake and fire which destroyed millions of dollars worth of property and many lives, the people were able rapidly to revive from the dreadful conditions in which they found themselves.

In China, on the other hand, I found very much want, and along with this I found that the spirit of education was very low. In the city of Peking, for example, when I was there, just a year ago, all the schools of the city, as well as their university, were closed on account of lack of funds. The public funds were being used in a civil war, and people did not seem to comprehend the importance of keeping the educational machinery going. At the theaters I found many thousands of people; they had enough money for amusements. There also seemed to be enough for gambling to run rampant, but education was not supported. As a result, on every hand there were evidences of want and actual suffering on the part of the people.

In India I found very low standards of living. There I found also that education was held in very low repute. This, in spite of the fact that England is gradually infusing into the people a desire for greater education. Relatively few of the people of India are able even to read or write, and when it comes to the women the number is negligible. Only two per cent of the women can lay any claim to anything at all in the shape of an education.

After going through all of these countries in Asia, as well as visiting Egypt and most of the countries of Europe, it seems perfectly obvious to me that it is impossible to build up a great national prosperity when most of the people are in ignorance. It also seems very plain that where a large majority of the people are educated, and where technical information is found on every hand, a stable industry is sure to develop even in the face of relatively poor natural conditions.

This tendency for education to help men and women to be most effective in their work is due, not only to the better reasoning, better muscular coordination, and better powers of observation which modern schools strive to produce, but also to a better choice of occupation. Up-to-date schools try to throw the spotlight of intelligent inquiry on the more important industries, thus helping the student to see enough of the activities so he will not need to enter any field blindly. Where the education is continued past the first years of high school, there are opened up various office, technical, and managerial positions. This gives the individual an opportunity

to follow his natural inclinations, and consequently to work where he can make the best use of his abilities.

We find altogether too many misfits in the industrial world, and this tendency is much more marked among the uneducated than among those who are trained. We might expect this, since the latter are not so often forced to follow uncongenial work; their possibilities are greater, which gives them an opportunity to go where they will have the maximum returns for their efforts.

The question may arise in the minds of some about the value of elementary education. Those who remember the schools of twenty or thirty years ago, and have not bothered to investigate the modern schools, are likely to under-estimate what the elementary schools of today do for those who attend them. In the light of modern investigations, however, there is excellent ground for saying that even manual laborers are the better for every year they attend school. One study which included several thousand ordinary workers in factories indicated that the earning capacity steadily increased as the grades reached in school increased up to the seventh. The increase was greatest between those who had only one year of elementary education and those who had none, and the added benefit for each additional year just about followed the curve of diminishing returns. Russian workmen's relative wage was as follows: No education, 1.00; 1 yr., 1.16; 2 yr., 1.29; 4 yr., 1.43; 5 yr., 1.48; 6 yr., 1.52; 7 yr., 1.54. These are averages of many cases, and of course there might have been many exceptions to the rule. In fact most of us know of such exceptions, and tend to hold them up as examples that the grade schooling of the past has not been of much practical good.

The factory study mentioned included only students trained under the old methods. Those who are intimately in touch with the modern schools know that there has been a radical change toward greater practical application of the subjects taught. The old arithmetic which dealt with abstract principles has been replaced by one which deals with subjects having a direct application to daily life.

The fundamental facts of science which were formerly confined almost exclusively within the walls of universities are now almost as well known by youths in knee trousers as they were a generation ago by the average college graduate. When young men and women with such knowledge enter the doors of your industrial concerns, you must expect to find at least some of them searching for better ways of accomplishing your work than you now have.

Where there has been the right spirit of co-operation between the schools and industries, such as has been the case in Gary, Indiana.

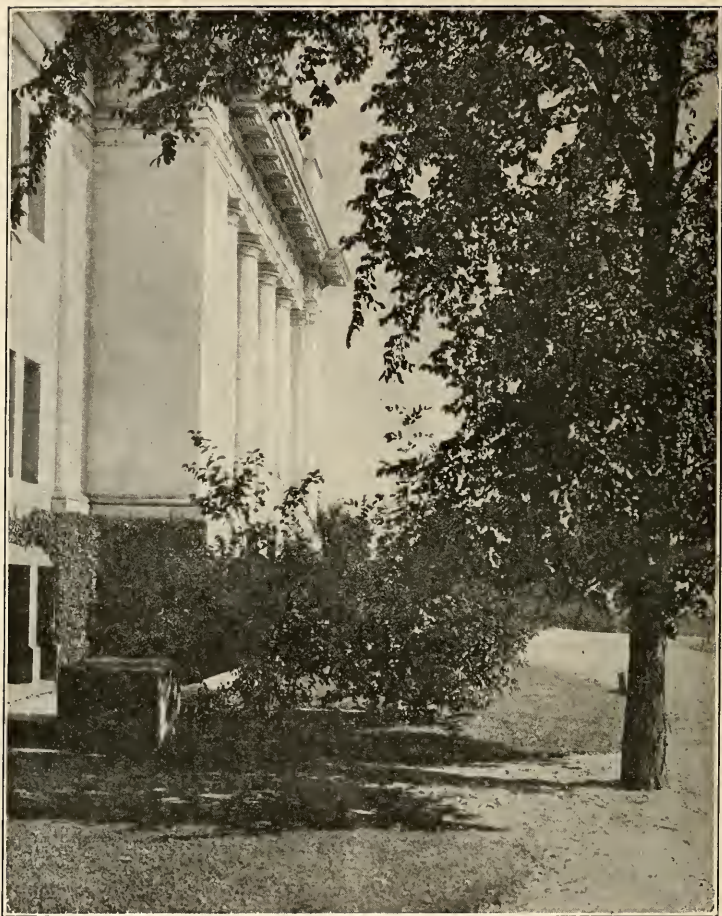
the young men and women often discover their natural inclinations in the industrial world and are able to specialize in the manual training schools so thoroughly that they are exceptionally well prepared to serve the industries before their compulsory school age is past.

A subject which is only recently receiving attention in the schools is that of disease and accident prevention. After an individual has had much of his vitality sapped by diseases, or has been maimed for life through accidents, he often cannot exert himself as he should, and this hinders him from taking the part he should in the industrial world. Some such defectives can perform almost as much as normal persons in some industrial positions, but it often happens that they are inefficient workers who are poorly paid, and consequently they are poor consumers, who tend to hold industry back. Statisticians tell us that our bill for preventable accidents and diseases runs into billions of dollars.

Within comparatively recent times some of our schools have been laying considerable stress on this matter of accident and disease prevention, and in these schools much good has been done. But we are still backward in this matter. European school systems have been emphasizing health for many years and their children experience proportionately fewer accidents and avoid certain types of disease much better than do ours. In America a few of our more forward cities, such as St. Louis, Detroit, and Cleveland, have by emphasizing accident prevention in their schools reduced the number of accidents as much as seventy per cent in some cases.

Committees representing industry have frequently felt themselves called upon to beat down the cost of education to the lowest possible amount, thinking thereby that they are saving just as much money as they can squeeze out of education. This is certainly a very short-sighted policy, because education cannot be considered as an expenditure apart from receipts; it is in reality an investment, and probably the finest investment that can be made by any society. When the costs of education are reduced too low, it becomes inevitable that there will be poor equipment, and that on account of the low salaries of teachers only those of inferior ability and those who are poorly trained will be attracted to the profession. Certainly any business man can do no better than to give his children proper education, and the amount actually invested in this process is relatively small when compared with amusements and other expenditures which we all make.

Even apart from our own individual desires to have our children receive proper schooling, society in general must realize that the money invested in education will be returned to it many times in dollars and cents,



THE MAESER MEMORIAL BUILDING, PROVO, UTAH

Dr. Karl G. Maeser was born, January 16, 1828, in Meissen, Germany. This beautiful building was erected some years ago as a fitting tribute to the great pioneer educator whose hundredth anniversary we celebrate. He died in Salt Lake City, Utah, February 16, 1901.



One of the reasons for close co-operation between those engaged in industry and in education becomes evident when we consider those who are advancing in years. A person who is daily engaged in education professionally as a teacher reaches a time when he is no longer capable of instructing the young in the best way and it becomes necessary for him to retire from this occupation. If he has been the kind of person who had kept himself apart from practical life, he finds himself at a loss to know what to take up, and as a result he may spend the latter years of his life in very poor financial conditions and decidedly unhappy. If during the time of his school activity he took more interest in practical affairs, and if he were better acquainted with business, then at the time of his retirement from teaching he would adjust much more easily to the conditions in which he finds himself.

A similar situation may also be found on the part of the man who is engaged in practical industry. He finds himself later in life, at a time when he wants to take things just a little easier, and having sufficient means to care for his needs the rest of his life, he desires to engage in some more intellectual pursuit. If he is not educated and knows nothing of the literature of the world, and he is not able to get in touch with the streams of intellectual thought, and knows nothing except his own business, then he finds his latter years to be empty and miserable. The wise business man, therefore, during all his business career, will interest himself in educational activities, so that when his time of retirement arrives he will be able to be among those who have many pleasant things to occupy each hour of the day. If he has this ability, his later years should be the happiest of his life, rather than being a burden to him.

*Provo, Utah.*

---

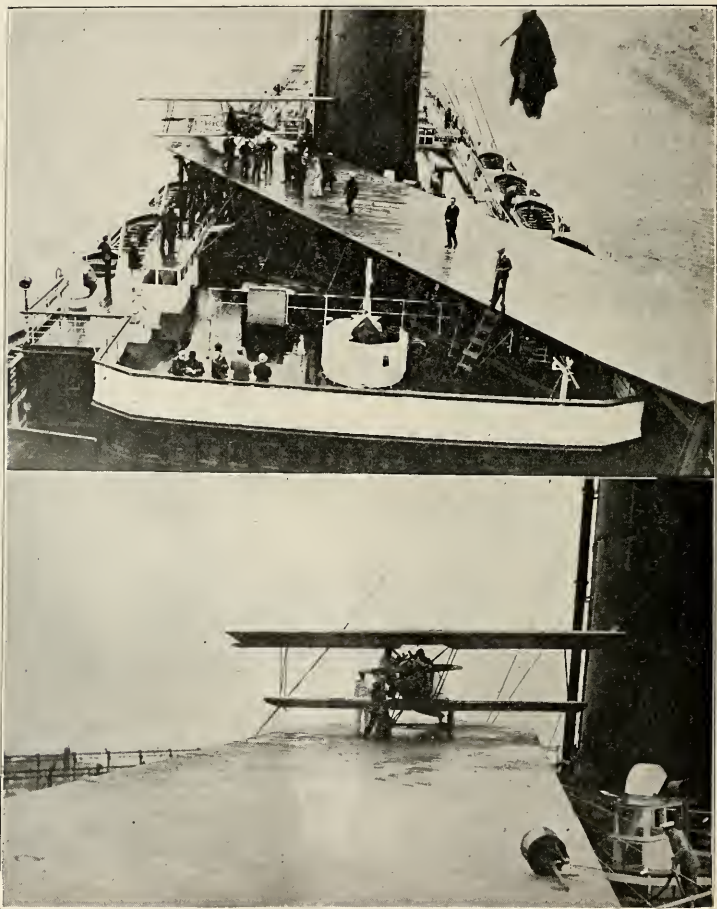
### His World

Man may be great within his broad expanse,  
Or living may be dead—to nature dense.  
His world in its extent of majesty  
Is measured by his soul-capacity.  
The low-soul, feeling not the muse sublime,  
Will crumble in his universe in time,  
For who with brute-like gaze feels not, perhaps  
Will see the walls of his small world collapse.  
But he that loves to live, and lives to love,  
Soars on and on to levels far above;  
Such high-soul as it penetrates all space  
Can hold the mighty universe in place.  
Truth makes him free in one majestic whole—  
He the "Invictus"—captain of his soul.

*Los Angeles*

O. F. URSENBACH





Top: Clarence Chamberlain's aeroplane on the runway built over the bridge of the *S. S. Leviathan*, ready for the take-off.

Bottom: A close-up view of Mr. Chamberlain making final adjustments.

# Speeding Trans-Atlantic Mails

BY CLAUDE C. CORNWALL

WHILE Clarence Chamberlain was returning to America on the *Leviathan*, after his flight across the Atlantic, he conceived a novel idea for mail transportation. What he had in mind was a combination of ship and aeroplane to cut one day each way in trans-Atlantic mail delivery.

An experimental take-off was successfully launched last August, about two hundred miles out from New York. A platform about fifty feet long was constructed atop the *Leviathan's* bridge and a Wright Whirlwind Service Plane placed on this runway.

I stood among the expectant thousands of passengers and seamen, who were out on that rainy morning awaiting the famous "take-off." Clarence Chamberlain was risking his life on an experiment. The great ocean liner was plowing along toward Europe at slightly reduced speed. Two destroyers from the U. S. Navy were, "standing by" to rescue the flier, if possible, in case of mishap. The life boat crew stood ready.

Calmly this skillful pilot started his engine, mounted to the cock pit, signaled the sailors to remove the wheel blocks—and he was off. Before the plane had reached the end of this short runway he had "taken the air." He was about four feet above the platform when he cleared the ship.

It was all done so easily we were spellbound. I stood on the forward deck with Marcel Ullman, a Frenchman. He seized my arm, "Beautiful! Beautiful!" he shouted. "Cheer, Cornwall, why don't you cheer? Hurrah! Hurrah!"

By that time the plane was circling over the naval destroyers, (his protectors), like a swallow over the lake. Then he came over the *Leviathan* again, with a downward swoop, close to the ocean's surface—to take our breath and give us a thrill of fright—then on to New York!

Now, the idea is that when these fast ocean liners leave Europe they will carry an aeroplane on a launching runway. When they are within a few hundred miles of the New York shore the plane will take-off and arrive a day ahead of the boat, carrying fast mail—and, eventually, passengers.

Another experiment tried the past Summer was to drop a mail sack on the ship from a plane after it was a day out to sea. The Navy plane which tried this was caught in a dense fog and couldn't

locate the ship, so the project was abandoned. If this combination becomes successful, mail may be transported across the Atlantic in three days.



Mrs. Clarence Chamberlain wishing her aviator husband success in his attempt to launch his plane from a fast moving ocean liner.

### Leveled Mountains

Can you build plans, and then see them all broken,  
And yet not lose the will to build again?  
Can you hold hopes, where love's the sacred token,  
And when they've vanished, loving, smile through pain?

Can you still know, when dark clouds hide the sunshine,  
That back, way back, the sun is still up there?  
And that the Gods, who move the whole creation,  
Are planning for your good, this winding stair?

Can you keep faith, though you can't see the future?  
Can you still trust, when you think things are wrong?  
Well, if you can, you will be oft rewarded;  
And all your sighs will turn to cheerful song.

And by your faith your mountains will be leveled,  
With doubt away your vision will be clear,  
The clouds will ope to show the sun's bright shining  
And God will straight the way with presence near.



# Black King

BY MRS. E. T. GARNER

A lone rider jogged out of the high pass on Green Mountain, heading steadily westward. He looked closely at the trail and patted his horse's neck.

"No cattle have been on this trail, Bay boy, so I guess we've got them all back where they belong."

Looking to the south, he saw a small grove of trees, and bubbling in their midst was a clear mountain spring. He turned Bay toward the spring and gave a sigh of relief. He needed a little rest; and Bay needed a drink and some of the grass surrounding the spring. He dismounted, loosened the cinch, and took off the bridle.

"There, old top, have a drink and help yourself to the grass, while I look over the country from that cliff."

Leaving Bay to graze, he started for the cliff. He wasn't positive about having all the cattle back inside his own fence line. He climbed steadily upward for several hundred yards and emerged on the summit of the surrounding hills. Looking south, he could see his own grazing land dotted with cattle here and there. Some distance to the southwest were great trees surrounding the ranch buildings; still farther on the

Bar-X ranch and part of the range. Straight west lay the small town of Komer; and beyond, as far as could be seen clearly, were rolling hills of grazing land. Far to the north arose a high range of mountains, leading back to where he stood.

"Guess I got them all back, all right; but I wasn't sure," he said to himself. "Now for home."

He was soon at the spring and, after taking a refreshing drink of the cold, crystal water, he bridled Bay, tightened the cinch, mounted and started down the trail for home.

Leaning forward in the saddle, he urged his horse into a long, swinging gallop. The ease with which he rode was evidence of long days spent in the saddle. He seemed to be a part of the horse itself, taking every turn and twist of the trail in perfect harmony.

Bay was a splendid saddle horse, from the white snip on his nose to the end of his fine, flowing tail. His long, sloping shoulders and short back, rounding hips, and deep, wide chest, gave evidence of good breeding.

Splendid as Bay was, his rider was more perfect; his shoulders broad and straight;

his well-proportioned head sat squarely on his shoulders, covered with dark, wavy hair. His face beamed with the energy and happiness of youth. He was, indeed, physically strong. He could have been a splendid football player.

"Bay, old boy, we are later in getting home than we should be; but we had to mend that break in the fence and turn some of the escaped cattle back. Now we must hurry, for mother will be waiting to go to that wedding feast at the Bar-X.

He had left home early that morning to ride the north fence line, expecting to be back by noon, but the broken fence and straying cattle had delayed him.

Thinking of his mother at home, his mind wandered back to his father's death, nearly three years before. Typhoid fever had taken his father, leaving his mother, and sister, May, age fourteen, and himself, eighteen year old. Mr. Bowen left little money, but a fine cattle ranch with several hundred cattle and no debts. Since then, Ronald has been foreman, with his mother as "chief adviser." She wanted him to hire a good man to help, but Ronald wanted to cut down expenses so that his sister, May, could attend high school that winter; hence, he was doing all the work he could, alone.

"We will have to hire a little help at round-up time," he told his mother, "but, until then, I think I can get along O. K." So the extra man wasn't hired.

On reaching home, May met him at the gate. "Ronald Bowen, where have you been? Hurry, now, or we'll be late; you don't want folks saying we are always behind like a 'cow's tail,' do you?" He soon cared for Bay and was telling his mother the cause of the delay.

"So, you see, I did the right thing by riding the north fence line this morning, even if we are a little late for the feast at the Bar-X," he said.

"I know, Ronald," his mother said, "but you must not work too long or hard; you are still young, and must take care of yourself."

Ronald placed his arm about his mother's shoulders and, looking into her troubled eyes, said, "My first care is al-

ways for you, mother. Now let's be off."

The wedding feast at the Bar-X was in honor of Mr. Child's daughter; and a stylish affair it was. The company had enjoyed the feast, had exchanged experiences, and stories, and were about to return home, when the owner of the Bar-X made this announcement: "All you fellow ranchers are heartily invited to attend the Bar-X round-up social." (Loud applause.) "The time is only two months distant. What I wanted to tell you, especially, is this: You all know that black outlaw roaming the Bar-X range. He has never been ridden, although several have tried to ride him. As an attraction, I'll give that horse and one hundred dollars to the man who can stay on his back two minutes."

When ranchers had all started for home, except the Bowens, the Bar-X owner, in bidding them good-bye, said to Ronald: "Too bad you haven't a wild horse buster on your ranch, because I'd like to see you get that black horse."

"Maybe we have," said Ronald, "who knows?"

"Hired a man lately?" asked the Bar-X owner.

"No, don't need one!" replied Ronald. "Who is the rider, then, surely not you?"

"Can't be anyone else; and I want to say, Your men have all used the wrong method on that black horse."

"What? Wrong method? Say, the only way a man can stay on a horse is to drive in his spurs and grip with his legs and apply the quirt."

"Horses won't stand for such abuse, and you know it. They will not buck willingly unless they are made to do it," said Ronald quite positively.

"If you think you can win the black with that soft-glove method, you can try, but I'll warn you, it won't work," muttered the Bar-X owner.

The Bowens started homeward and Ronald's mother asked him to forget about that black, as she didn't wish her only son hurt, riding wild, outlaw horses.

"He isn't an outlaw, mother," explained Ronald, "he never has trompled a





thrown rider. They drive in their spurs and quirt him, and he simply won't let them ride him. He wouldn't be half so determined to throw them, if they would be kind to him!"

His mother thought of this for a moment and said, "I guess you are right, Ronald, and I know you can ride, but do be careful."

"And besides," said Ronald, "if I can ride that Black, we can use him to relieve Bay and the hundred dollars will help May at school." The subject was then dropped for the time being.

Only one more week before the Bar-X round-up social! Ronald had been very busy since he had talked with the Bar-X owner. He had often thought of their conversation, and was still determined to try riding Black. How he longed to own that proud animal! What a wonderful saddle horse he would be! Then, too, the hundred dollars would surely help.

Riding along his west fence line, he looked over part of the Bar-X range. It was the largest ranch on the flat, and its owner was by far the wealthiest. Ronald's course took him along a creek, which was just inside this range. He noted here and there where cattle had crossed, and where, in other places, the quicksand lay in long patches. In many places where no quicksand appeared, the cattle had worn a path

through the small willow bunches, and across the stream. On reaching the top of an extra large knoll, he came unexpectedly upon a band of range horses. Their leader was none other than the much-longed-for Black. Seeing the rider, the Black gave a shrill whistle and headed straight for the stream and open country. He was in the center of the stream, going at a tremendous speed, when something directly in his path caused him to turn suddenly and leap up stream with a long, hurdling jump. He landed squarely in the center of a quicksand hole. His herd turned and fled in every direction, deserting their leader.

Instantly Ronald was on the ground and digging into his saddle bags for pliers to cut the wire, knowing too well what would be the fate of the Black, who was trying desperately to draw his feet from the sand hole. Ronald quickly cut the wires that separated him from the Black, and, mounting Bay, dashed madly to the stream, loosening his rope as he went. Reaching the gradually sinking horse, he deftly threw the rope around Black's neck, and pulled his own horse backward on the rope.

"Steady, now, Bay, don't pull too hard at once; just steady. There now, he's coming, steady. Do your best now, Black King, if you want to get out of there

before that rope cuts your wind off."

As if he knew what Ronald was saying, the Black began straining and pulling at his feet, which seemed to refuse to leave the sucking quicksand. At first he seemed to be doomed, but with the steady pull on the rope, and with Black's increasing effort, Ronald and Bay soon began hauling him to safety. With a mighty effort, he gained the firm bank with his forefeet and was soon on hard ground, reeling and gasping for breath.

Leaving Bay to hold the Black from fleeing, Ronald started gently along the rope toward the Black.

Black King, seeing one of his enemies coming, surged backward on the rope, but it would not give, so he eased forward enough to keep from choking. Ronald began talking kindly to him, and was soon touching his fine nose; then his wide forehead; then his arching neck.

"You are not going to be hurt, Black King; take it easy. They have all treated you meanly, and I don't blame you for throwing them off. I won't hurt you. You can conclude that you and I will get along fine." Still patting his neck, Ronald began loosening the rope with his left hand. The black, unable to determine what kind of a man this was, patting him and talking with kind words, instead of pulling and twisting his ears, began to smell of him, then stepped forward, letting the rope slacken. Still suspicious, however, he sniffed danger! Something was wrong: no ear twisting; no blanket over his eyes; no saddle cinched around him! What did this man mean to do?

Ronald, overjoyed at the way Black responded to his kindness, began leading the horse toward Bay. After patting him several minutes and talking kindly to him, he slipped the rope over his head and turned him loose. Black King hesitated, he wasn't sure what to do; then, remembering his band of mates, he whirled and dashed for the open country, snorting as he ran. Reaching a high hill, he paused, looked back at Ronald, raised his splendid head high in the air and gave a shrill whinney. He was answered by his mates a long way to the south. Instantly he was

running at full speed in that direction and, dropping over the hill, was soon out of sight.

After mending the cut wires, Ronald continued his ride along the west fence line. As he rode he was wondering: Could the black be ridden? Would he forget the man who pulled him from an awful death in the quicksand? Would he, Ronald, be able to bring him home from the round-up? For the thousandth time, he pictured himself on Black King, and what a splendid saddle horse the animal would be.

It was a custom of the Bar-X, after each fall round-up, to have a big celebration. Wild steers were ridden; wild horses were brought on which men were to try their riding skill; steers were roped and tied; races were run; and in the evening a typical barbecue was held.

The day for the round-up came, clear and bright, with just a hint of the approaching winter in the air. The ranchers were already arriving at the Bar-X, from many miles in every direction. Laughing and joking, they mingled together and enjoyed one another's company. Ronald, his mother and sister, mingled with the crowd.

Ronald was surprised by a slap on his back, and, turning, faced the expert roper from the Double-O ranch.

"Going to try to beat you at the steer roping and tying today, Ronald. Last year you beat me by only a couple of seconds, and I think I've gained some time now, so if you're not in A-1 shape, you're doomed," laughed the Double-O roper.

"Go to it," replied Ronald, "if I don't have any tough luck, I'll give you a run for your money."

Ronald was highly respected by the surrounding ranchers, for his clean, square dealing, for his promptness and ability in taking his father's place and, last but not least, for his roping ability. He had twice won in the steer-roping and tying contest and had shown great interest in clean sports.

The large crowd had been entertained for some time with horse races, steer riding, relay races, and now came the steer roping and tying. Ronald was at the

chute (which had been erected for the occasion.) sitting on Bay with perfect ease. There were five other ropers, ready to participate in the event.

"My day to haul," came from the Double-O roper, "never in better shape in my life, and never had a better hoss. It's now or never for me; how do you feel, Ronald?"

"Fine as a fiddle," replied Ronald. "I wish' you luck."

The Double-O roper grinned broadly and raked his horse with the spurs, as the steers were turned out of the chute. When the steers were several yards away, the signal came for the riders to start.

Ronald leaned over Bay's neck and urged him ahead, loosening his rope as he charged. With one expert whirl over his head, the rope shot out and encircled the running steer's horns. Bay turned sharply to the right, and, setting his feet firmly in the ground, brought the steer to the ground with such force that he was momentarily stunned. Like a flash, Ronald sprang out of the saddle, and sprinted for the steer. Seizing one forefoot, his hands fairly flew, tying the knot. As he reached for the hind foot, the steer kicked, and he missed. Seconds were passing, desperately he grabbed the hind leg and tied the rope; instantly throwing both hands in the air. "Bang," went the gun. Ronald again champion steer roper and tier, by a few seconds. The crowd thundered tremendous applause when the judges announced the winner.

Bucking horses came next. Some of them succeeded in throwing their riders; some didn't try to buck; but most of them were determined to get rid of their riders. In all, the interest was intense.

From the temporary judge's and announcer's stand came the voice of the Bar-X owner: "The last event of our sports today will be the attempt to ride the black outlaw. The man who rides this horse for two minutes, is to own the horse and get one hundred dollars, as stated before. The first rider is from the Tri-angle ranch."

The black horse was in the chute, where he was saddled with great difficulty. He

seemed determined not to have that saddle cinched on him; but there were too many men for him. He finally gave in.

The gates swung back, and Black King was free to do as he pleased with the rider. Spurs were gouging his shoulders and sides. With a terrific lunge he made several straight pitches; then suddenly whirled to the left, doubling up as much as possible. Several whirling lunges failed to loosen those biting spurs, and with a sudden change he went several jumps forward, pounding his hoofs into the earth with terrific force; then, letting his knees double under him, he appeared to stick his head in the dirt and turn over. The rider, thinking to free himself from the horse, (not wishing to be crushed), loosened the grip of his knees on the saddle and jerked his feet from the stirrups. Instantly the black stiffened his sagging knees, and with a mighty effort whirled, throwing his rider completely out of the saddle, to land flat on his back. The uproar from the crowd was tremendous.

"That let him out, I guess, eh, Bud?" remarked one.

"He told me he had an early fall coming," cried another.

Black was roped and brought back for number two to try his luck.

"Ronald Bowen will now try to ride this black devil," came from the announcer.

Several men started forward to help Ronald mount the horse.

"Just a moment, fellows," said Ronald, "I want to handle this horse myself. If I can't manage him, I'll call for your help."

Taking hold of the rope, he walked quietly up to Black King, talking kindly to him the while. He reached Black King's nose and patted it gently.

"Better let us help you," called one man, but Ronald gently shook his head. Patting the fine, sweating nose of the horse, Ronald talked quietly to him, patted and stroked his shining neck. The horse sniffed, waited, and sniffed again. This man was different, all kindness, no twisting or beating; then the horse seemed to remember the quicksand. At any rate, he stepped forward, quit pulling at the

rope, and when Ronald stepped around to his side he just stood and sniffed at his back.

Ronald was secretly praying that the horse would remember him. Trusting still in kindness, he put his foot in the stirrup and eased himself into the saddle. Reaching out, he slipped the rope over Black King's head. The horse hadn't moved.

"Goad him, boy, goad him," screamed the crowd; but Ronald only smiled and pulled up on the hackamore.

Time was going, already forty seconds had gone by, and Black King stood perfectly still.

"Well, don't be a quitter there, jab those spurs into him," some one yelled. Then there was a gasp. Ronald's boots were spurless! He had a poor chance riding that cyclone, with only his knees to hold him on.

Ronald urged Black King forward gently; instantly he dropped his head and

arched his back, still no spurs or quirt. With a terrible lunge, he bolted forward preparing to throw his rider, just waiting for the quirt and spurs to strike. Still no spurs digging his sides. He whirled suddenly about and when the spurs and quirt failed to strike, he started off at a long swinging run, straightening his back, and raising his head as he ran.

After a short run, Ronald succeeded in getting him turned, and started back for the crowd. He dismounted near the judges' stand, and Black King, blowing a long shrill blast, was led quietly forward.

"You win," called the Bar-X owner. "I guess you are right about the wrong method being used, but it takes some nerve to straddle a cyclone like that with no spurs!"

Ronald only smiled—he had proved the power of kindness!

---

## When We Wake Up

BY JOHN HENRY EVANS

It was only a bit of conversation, snatched in the passing, but it was luminous as a sudden flash of lightning on a dark night, showing the road ahead.

"I don't feel just right about it," one of the men was saying to the other. "It's all very sordid, even when the stuff isn't poison. We're headed for something in America—I don't know what. And so I've decided to cut it out!"

The other acquiesced.

Well dressed men, they were, business men apparently with a good education. But, like too many others in their class, they had resented what they looked upon as an infringement of their personal liberty, and so had patronized the bootlegger in protest. And now their eyes were opened to the fact that all along they had been helping the lawless element to bring

about a general condition of insecurity of property and life in this country.

This waking up process is going on more and more in every part of America. The skofflaw, whether he sells or buys poison liquor, is now having his day. But the sun is setting slowly on that day. He has bought and sold more than bad whiskey. He has at the same time bartered away law and Constitutional government. He has unleashed the dogs of theft, of bribery, of perjury, of lawlessness. And the result of all this is becoming more and more apparent to all decent citizens.

And when such persons, who really have the welfare of their country at heart, begin to think their way into the heart of the question, things will be brought to rights again in our own United States.

# Essays

## Rural Treasures

BY DOROTHY C. RETSLOFF

The happiest people are those who live close to nature; and where can one live closer to nature than on a farm?

In order to develop, humans must have freedom and live simply, the freedom of life in rural communities cannot be overestimated.

The city dweller employs all his time in earning money to buy the same luxuries that his wealthy neighbor buys. Most of his evenings are spent in crowded theatres or in over-heated rooms at various social functions, for he must entertain and be entertained. He has no time to enjoy the chirp of the cricket; he does not know the delights derived from listening to the music of the wind in the tree tops.

The peace and quiet of the country can only be appreciated by spending a few nights in the city where the street cars wail; where trucks rattle and bang along the pavements; where midnight revellers shout.

Rural folks work hard during the daylight hours, but night brings its reward in quiet, unbroken, restful slumber. The days may seem long but a peacefulness permeates them that is utterly lacking in the bustle of the city. The average span of life for the city dweller is much shorter  
*San Diego, California*

than that for the farm individual. Time in the crowded mart speeds like the revolutions of an automobile engine.

It becomes a tragedy when one stands apart and watches the speed with which most city dwellers endeavor to make life one immense race course. They put wheels under their feet to make daylight hours fly; they jazz away the nights that God made dark to heal the wounds that day makes on heart and soul.

The city, with its sky-scrapers, its tree-bordered boulevards, its electric lights, its attractive shop windows, is a thing to be admired, but how much more wonderful is the big golden moon rising over fields of corn and wheat? Nothing can be more beautiful than a stretch of meadow where sleek contented cows graze; no scene can surpass rolling hills draped with the soft, purple veils of evening and never can city air equal the sweetness that comes with the odor of new mown hay.

Those who own a few acres of Mother Earth's breast, whether surrounded by reverend hills, set in a hidden valley, or perched on a sun-browned mesa, should realize that they are among the fortunates; that they know to the fullest extent the meaning of the word "Freedom."

---

## Scout Work and the Boy

BY H. EUGENE HUGHES

You are now at the age when boys should begin to put into use the urges, desires, and energy that the Lord has blessed you with. Every boy should be grateful for these blessings, and desire to develop the urges and desires, and put the energy into service in helping someone else. The Lord could see the necessity of meeting this condition in boys, so he in-

spired good men to bring forth the wonderful principles of scouting.

He knew if boys were taught in ways that appealed to them, they would respond in the development of character.

Scouting teaches that a boy should not use tea, coffee, tobacco or strong drink, as these are the tools of satan in deceiving boys into thinking that they are stimulated



to greater action, when, in fact, they are destroying important cells of the body which in time will so weaken their resistance that greater sins creep in.

Thus the reasons for scout principles, that he may become physically strong, mentally awake, and morally straight.

His thoughts, his mind and vision, are clean, clear and far-reaching; his body is clean and pure, allowing the spirit within a chance to develop and give expression. In scouting, the boy is brought closer to nature, and the workings of the same, learning that the hand of God is there, causing him to have greater love, reverence and respect for the Lord and his righteous purposes. This should be an incentive for any boy to join scouting.

Through scout training he obtains a love of country, with a desire to prepare himself so that some day he will be qualified to help direct it in a way, that peace and happiness may be obtained for mankind.

He becomes brave, honest, thrifty, cheerful, friendly and helpful.

He must be prepared at all times to render service.

Scouting is a work of service which pays  
*Spanish Fork, Utah*

its dividends in enlightenment and intelligence; its good works are recorded upon books entitled, *More Boys Becoming Better Men*; its balance sheets show a credit of benefits.

When a scout is working out his tests and gaining information that entitles him to merit badges, he comes in contact with many trades and professions, giving him a better chance to choose the vocation he is best adapted for, to receive the most benefit to himself and helpfulness to others.

A boy reminds me of a first class radio set. He is a bunch of live wires, a machine charged with power to respond to the conditions of life. If understood and "tuned in" right, he will overcome the static conditions of life, so as to meet the tempests and storms that try to destroy his efficiency. Scouting is a means to this end. It helps boys to "tune in" right and to receive the good things broadcasted over radio station B. S. A. Every scout meeting is a pleasure, and an aid to help boys do good.

Scouting is a "Good Turn" for the betterment of the boy and the happiness of others. Let's join now and qualify for this great work.

## Apostrophe to the Ocean

BY PROF. J. E. HICKMAN

O sad and ceaseless Ocean, I stand on your shore and look out on your restless breast with unspeakable awe. You seem to be ever coming from without the infinite. As I watch I feel you are bringing to shore some truth—some mystery from the weird unknown. But when you reach my feet there is no answer from your liquid lips. You give no hint of the hidden past. You tell me not of the dead you claimed eternities ago. Where are they whom you engulfed in recent decade? You lap the shore and purr at my feet when you are in pleasant mood, but to my yearning inquiry you are unmindful. Will you forever pay no heed to my heart-aching longings, turning me away empty?

You hold mysteries which time nor your cavernous voices have ever revealed.

I know not your age, nor have you answered the quest of the scientist. I read your tracks on my shore, yet they do not reveal to me how long you have walked on the sands of the past.

At times you moan and roar. Are you sad? Again at times you purr at my feet as if you would be companion to me. Are your briny deeps the hearts of sorrowful women? Are you regretful over the deeds of fury you have done? Do you remember those you denied fresh water and let them die of thirst? Do you moan for these?

Like a charming maiden with your

matchless wiles you have lured to your bosom gallant sons from many lands; they have made their beds upon your restless waves. They sang of your glory and forgot the ties of home. You have danced with entrancing grace upon every strand, till their sons have left father, mother, sister, brother, all for thee.

O Ocean Old, though as young as you were when you played upon earth's restless beach in creation's morn. What philosopher have you not taught! What scientist have you not thrilled! You have wooed with your charm artists and poets and thrilled them with exalted imagery. From your limped lips you sang their souls in tune with the infinite; for you suggest eternity and symbolize immortality.

You have called earth's children from afar to come and dwell with you that you may not be sad and restless. But when they nestled upon your shores you came upon them with mad fury, as if angry because of their trust; you have, with titanic rage, destroyed their homes and drowned those who came to you. Do you possess the spirit of the *Demon* and yet the *Divine*? You sent the cold winds of November and chilled and killed sweet Anabel Lee. Have you no pity upon infant or maiden? You speak to all in the language of creation's morn, yet every nation hears you in its own tongue. With pentecostal enlightenment you speak all languages. Why then do you destroy those you woo? You are kind to those engendered in your own watery pallet—those born in your own bosom. Are you jealous of those of foreign birth? Do you entice to kill? And yet, millions love you. You lave the sea-breathing children and give them health and lap their feet with cooling waters.

When the maiden sits upon your shore,

*Logan, Utah*

soul speaks to soul. And after this speechless communion she returns to her home consoled and satisfied, as if she had heard from the lips of him whom she loves and yet doubts. How charming you are, and yet how deceitful! How loving, and yet at times furious! How charming and yet how repellant. Such a universal teacher, and yet forever withholding hidden mysteries. Your depths are dumb. In your love and fury, are you trying to teach us that death is grander than life, and that immortality is more sublime than nature's charms?

As I stand upon your shore you seem to be incessantly hurrying, running and tumbling upon the sands of the beach. Are you longing to be free? You come with rapid pace as if glad to reach the shore. You seem very happy just to spread out your liquid hands and arms on the smooth, sandy beach. And then you quietly return, thrilled and charmed as if you had felt the caress of your earth-lover. Then, decoyingly, your waters slink back into the deep to await their turn in the ceaseless charm of the shore's warm caresses.

You are forever mourning, forever pleading, forever revealing, forever hiding wordless mysteries. You are forever wailing as if speaking for the dead; forever with contradicting moods; forever loved, forever feared, forever treacherous. You are the enigma of the ages. Is that why God said to you, "Thus far and no farther?" Yet you have faithfully listened to his ambassadors. Their prayers have produced the hush of storm upon your heaving breast, and you have borne them to foreign lands and returned them again to their homes and loved ones.

Now, adieu; for my steps lead me far from you. When the command comes for you to give up your dear I shall stand again upon your shore.

---

## Understanding

You never told your love to me.  
Where was the need?  
When hearts speak understandingly,  
What use to plead?

*San Jose, California*

Though lips be mute, and manner shy,  
When touch of hand  
Makes hearts to throb tumultuously,  
We understand.

*ALICE MAUDE SCHUTTE*

# The Answer

BY HELOISE DAY MERKLEY

## A One-Act Play of the First Christmas in America

### Characters:

*Nephi the Prophet. Fifth in direct line from Alma. He wears the priestly vestments of Israel.*

*The robe makes him look tall, but not so tall as the soldier.*

*Gidgiddoni, the Nephite Captain. He is very tall and his helmet and armour emphasizes his height and strength.*

*Velma, the younger sister of Nephi. She is dressed in a light colored gown and wears her hair in long braids.*

*Voice of Comfort. It is strong and clear and sweet.*

*Singers without, who chant a chorus of praise to the new born Christ.*

### Scene:

*The garden of the Prophet Nephi in Zarahemla at sunset on the eve of the birth of Christ. There is a carved stone-seat on the right and trees, shrubs, and flowers all about.*

*The light of the setting sun streams brightly across the stage from the right side, casting long, purple shadows and touching the foliage with gold. At the last this golden light disappears, but the stage only becomes brighter. It is lighted then with a brilliant white radiance, which, during Nephi's prayer, blends with the vanishing sunlight, dispelling all shadows; and then replaces it, from the left.*

*As the curtain rises, Velma is discovered, seated despondently. Nephi enters from the left and comes to her.*

*Nephi (Sympathetically):*

Sweet sister, do you weep for fear of death  
Which unbelievers threaten to us all  
Because we look in faith for signs of Christ?  
Or is it something personal to you  
Which brings these tears to mar your loveliness?

*Velma:*

Oh, Nephi, I can never hide from you  
The secrets of my mind. Yes, fear of death  
Is like a heavy cloud upon my heart;  
But worse than that—like lightning's searing flame—  
Is knowledge that the man who holds my heart,  
Whether I will or no, within his hands,  
Aligned with unbelievers on the morrow  
Will lead the soldiers who perform the deed—. (*She weeps.*)

*Nephi:*

Your lover—but I did not know you loved!  
He is an unbeliever? Soldier, too?

*Velma:*

His name is Gidgiddoni—called the Brave.  
(*Gidgiddoni enters from the Right seeking them.*)

*Nephi:*

That captain who so bravely led our men  
Against the Gadianton robbers bold?

*Velma:*

Yes, Nephi, that same captain, Gidgiddoni.

*Gidgiddoni:*

You speak of me, fair Velma, so I trust

Your voice makes welcome to the prophet's ear  
 A name which he might otherwise despise,  
 Since priests and soldiers seldom see alike.  
 Your servants, Nephi, told me you were here  
 And I desired to talk with you alone,  
 So sought you boldly, unannounced, because  
 My mission must be secret or 'tis vain.

*Velma (Rising):*

A secret mission? I shall leave you, then.

*Gidgiddoni:*

No, stay! Secret to enemies—not friends.

*Nephi:*

Speak, *Gidgiddoni*. Why have you sought me?

*Gidgiddoni:*

Five years have passed since one called Samuel,  
 A Lamanite, who preached of Christ to come  
 Foretold a sign—no darkness—a new star—  
 The night to be like day—when Christ is born.  
 In five years 'twas to come. Five years in vain  
 Have Christians watched for it. Their enemies  
 Decree the death of all who still believe.  
 Tomorrow is the fatal day to all  
 Who look for Christ. Am I not right, my friend?

*Nephi:*

'Tis true. Then why do you, rejecting Christ,  
 Seek me, who worship him, thus secretly?

*Gidgiddoni:*

I come to prove myself your friend, this night.  
 I am a soldier, yet I love not death  
 Of such a wanton, wholesale, useless sort.  
 I care not whether Christ shall come or no,  
 Yet I cannot endure this massacre  
 Of men and women, even helpless babes,  
 Decreed upon the morrow through our land.  
 My company of soldiers, loyal, brave,  
 Will follow me in anything. Tonight  
 If you desire our aid, gather your friends,  
 The priests and lesser prophets of your faith  
 And all you love, within these sheltering walls.  
 Then, when the bloody dawn appears, I'll bring  
 The bravest men in all the land to you  
 And here we'll keep you safe to preach anew  
 The gospel of your Christ—or what you will.

*Nephi:*

I thank you, *Gidgiddoni*. You are kind  
 And generous, and truly brave I know.  
 The aid you offer, if I sought man's aid  
 Could not in Zarahemla be surpassed.  
 Yet, in this crisis none but God can help.

*Gidgiddoni:*

But does not God use men as instruments?  
 Perhaps he sends me as the aid you need.

*Nephi:*

Had you a means of saving every soul  
Who looks for Christ to come, I might suppose  
That God had sent you. But since you propose  
To save but few, I think you are too weak  
To represent his will on this sad day.

*Velma:*

O Gidgiddoni, is there not some way  
That you can save us all—not just a few?

*Gidgiddoni (Sadly):*

I know not how—unless perhaps—The men  
Whom I can always trust implicitly  
Are few in number—yet I do believe,  
Nephi, if you will go with me tonight,  
With them behind me, every sword in hand,  
We may surprise the judges of the nation  
Assembled to consult on high affairs.  
They trust me fully. Every man of mine  
Will be instructed to approach one judge  
And on my signal threaten all with death,  
Unless a proclamation be sent forth  
By swiftest messengers throughout the land  
Declaring that no Christian may be slain  
Although the sign of Christ should never come.

*Velma:*

Oh, Gidgiddoni, here is hope indeed!

*(A pause.)*

But Nephi, brother, why are you so sad?  
Do you not realize what he suggests?  
He gives us hope of life, not just for us  
But all believers, every soul may live!  
Yet you are silent! Why do you not speak?

*Nephi (Sadly):*

He offers hope indeed—a hope in man.  
But what can man perform, ignoring God?  
Does God need such weak instruments on earth  
When all the hosts of Heaven obey his will?  
A slender thread of hope this soldier brings,  
But men's plans fail in unexpected ways.  
God never fails. Our God can send the sign  
And save us all without the help of man.  
Resist not evil. Faith our buckler is.  
If I the Priest and Prophet have no faith  
Where then is faith upon the whole great land?  
If I must trust to man instead of God  
Then why should any trust a Higher Power?  
My hope for life I place in God. I go  
To seek his mercy, ask his will—to pray. *(Exit Nephi.)*

*Gidgiddoni (As Velma gazes silently after Nephi):*

Sweet Velma, fairest of the fair, my love  
Has long been known to you. You bade me wait.  
Your answer I have waited long. How long  
Only a lover knows, who counts the days



As years, each hour a month of agony.  
Now drawn to heaven by an eager hope  
Now feeling hells of doubt in long suspense.  
You know it was my love for you, dear heart,  
Which sent me here to offer him my sword.  
Like a fanatic, he rejects my aid,  
For faith in the unreasonable dream  
Of Christ to come unto a far off land  
A land tradition only tells about.  
A land unknown to any living man.  
The sign of Him a star, a day-bright night,  
But if He comes or if He does not come  
What matters it to us who see Him not?

*Velma:*

Have you forgotten how, five years ago,  
As boy and girl together, proud and gay,  
Because you'd won a prize for marksmanship,  
Returning happy to the city here,  
We paused to listen to the Lamanite?

*Gidgiddoni:*

No, Velma, I have not forgotten that.  
He stood upon the wall and told strange things.  
I half believed, I think, the things he said,  
Until they tried to stone him, but could not—  
I set an arrow to my bow, and half in sport  
Aimed it directly at his heart, and missed.

*Velma:*

Yet not three hours before you took the prize  
For marksmanship—the best in all the land.

*Gidgiddoni:*

I thought the sun was in my eyes. I moved  
To get a better angle—tried again—

*Velma:*

And failed again and yet again, as all  
Have failed who strove against the men  
Who preach to us of Christ and in His name  
Perform the miracles we've often seen.

*Gidgiddoni:*

Or do they not, as some have said to me  
By evil power work these mysteries  
We cannot understand; so keeping us  
Subjected to their will through ignorance?

*Velma:*

Oh, *Gidgiddoni*, can you not believe?

*Gidgiddoni:*

I cannot understand these mysteries.  
But this I know, sweet *Velma*—I love you  
And you are Christian. This I also know,  
That if a certain star, a certain light  
More marvelous than man has even seen,  
Appear not in the heaven this very night,  
All Christians die tomorrow by the sword.  
The sun is sinking. Nothing has occurred

This day to indicate a difference  
 Between this day and any other day.  
 The time is short. Your brother scorns my aid.  
 Come, sweetheart, fly with me to life and love.  
 Forget the signs and miracles, and tales  
 That prophets tell—

*Velma:*

I never could forget.

*Gidgiddoni (Taking her gently in his arms):*

But I will tell you wond'rous tales of love.  
 I'll take you where the Gadiantons were  
 High on the mountainsides, where waterfalls,  
 Eternal snows, fair flowers, and luscious fruits  
 Can all be found within a day's short climb.  
 I'll build a bower where our love shall live  
 Where not a care or fear can follow us.  
 Come Velma, come with me and live for love!

*Velma (Slowly yielding):*

I am so weary of anxiety.  
 I've loved you long. I've prayed so hard that you  
 Might see the truth, accept the Christ and give  
 Your life to serve Him—is it all in vain?  
 Can you not see as I see—ever—dear?

*Gidgiddoni (Gaily):*

You little preacher—can't you speak of love  
 Without religion in the self-same breath?  
 The child of Prophets—generations back—  
 Perhaps you cannot—yet I love you so,  
 That if you'll fly with me, I'll hush my tales  
 Of love, to listen to our tales of faith—

*Velma (Reproachfully):*

Oh, *Gidgiddoni*, can you jest tonight  
 When doom is hanging o'er so many souls?

*Gidgiddoni:*

You said you loved me. How can I be sad?  
 Come, fly with me and death will miss one sweet!

*Velma:*

I love you, *Gidgiddoni*. But I love  
 My brothers, friends, these Christians who must die,  
 Unless the sign comes of the birth of Christ.  
 I cannot leave them dying, and be happy.

*Gidgiddoni:*

You say you love me—yet you will not fly?

*Velma:*

I say I love you, yet I will not fly!

*Gidgiddoni (Loosing his arms):*

You'd rather die for Christ than live for me?

*Velma (Turning toward the left and looking upward):*

I may not die. The sign may come tonight.

*Gidgiddoni:*

Oh, stubbornness! Oh, blind unreasoning faith!  
 Why must I love her so? I'll try once more.  
 Sweet Velma! Listen! Will you promise this?

When darkness follows on this sinking sun,  
 When no more hope is left—no star appears  
 Except the stars that shine forth every night,—  
 Will you in quiet and with secrecy  
 Gather such Christian friends as wish to live  
 And meet me just outside the city gate?  
 We'll take your friends unto a secret place  
 Among the mountains. Bring the records, too,  
 That Christians hold so dear—and we will be  
 A Christian colony, till we dare come  
 And preach to others—so shall faith be served  
 And some few Christians saved this threatened death.  
 Will you do this, O Velma, not for me  
 But for the faith you seem to love so much?  
 Look now, the sun is setting—Speak, my love.

*(Nephi reenters. Velma hesitates to answer Gidgiddoni, watching Nephi. He ignores them, comes forward, lifts his arms and prays):*

*Nephi:*

O Mighty Father! Answer Thou my plea!  
 All day I've prayed! Oh, hear me! Answer now!  
 Thou art all-powerful! In Thy great name  
 The prophets have performed great miracles.  
 They told us of the Christ. They promised us  
 A wondrous sign when He should come to earth.  
 In this tradition has our faith grown strong.  
 We are about to be destroyed for it!  
 Only this night between us and our fate!  
 Oh, hear my prayers! Oh, save these faithful ones!  
 Send Thou the sign, the star, the glorious light!  
 That we may live and praise Thee evermore!  
 O Heavenly Father, send the sign of Christ!

*(Nephi sinks to his knees. Gidgiddoni and Velma watch and listen.)*

*Voice of Comfort (Strong and clear and sweet. Soft music sounds with it.)*

Lift up your head, be of good cheer, for lo,  
 The time's at hand, this night the sign is given,  
 And on the morn come I into the world,  
 To show unto the world that I fulfil  
 All that which I have bade my prophets speak.  
 I come unto my own, fulfil all things  
 Which I've made known unto the sons of men  
 From the foundation of the world. I do  
 The will both of the Father and the Son—  
 The will of the Father because of me;  
 The will of the Son because of my flesh.  
 Behold, O Nephi, the time is at hand  
 And this night the sign shall be given!

*Nephi (Rising to his feet, points toward the right, where the golden sunset light vanishes; then turns toward the left, whence comes the white flood of brilliance):*

The sun is set, and yet the day is bright!  
 No darkness comes! Behold a wondrous star!  
 The sign of life! The sign of Christ appears!

*(He extends both arms toward the star as if praying.)*

*Gidgiddoni (After following Nephi's gestures with his eyes):*

The sign of Christ! The Light! The wondrous star!  
 The sun has set and yet no darkness comes!  
 The Christians live! But woe—ah, woe is me!  
 This darkness of the night within my mind!  
 This bitterness of death within my soul!  
 My hard heart would not yield unto the faith!  
 My dim eyes would not look upon the truth!  
 My stiff neck would not bend unto the Christ!  
 Ah! Woe unto my proud unyielding soul!  
 The sign is given! The son of God is born!

*(He prostrates himself.)*

O Christ, forgive me now, I bow to thee,  
 O Son of God, redeem me from my sins!

*Velma (Kneeling beside him, one hand on his head, the other pointing toward the star):*

At last we see the truth together, love!  
 The light of Christ has touched you, heart of mine!  
 O Savior! Unto Thee I give my praise!  
 With Faith and Love united, Joy is mine!

*(All hold the pose while outside the chorus of voices chants a hymn of praise unto the new-born Christ. The curtain slowly falls. It rises again to show Nephi still pointing toward the star, while Gidgiddoni, his helmet lying at his feet and his head bare, stands with his arm about Velma, and both gaze joyously toward the star—the white radiance shining on all their faces.)*

### THE STAR OF CHRIST

*(Sung by chorus without. Tune: High on the Mountain Top.)*

High in the Heavens above, the star of Christ appears.  
 The sign of peace and love to banish all our fears.  
 The wondrous light so bright proclaims the Savior's birth.  
 The dawn of gospel light through all the earth.

Rejoice, believers, all rejoice and praise Him now,  
 The powers of evil fall, to him the earth must bow!  
 The son of God enthroned, the star proclaims his birth!  
 He brings unto his own, true Peace on Earth!!

*Rexburg, Idaho.*

---

## Historical Illustrations

Top: Niagara Falls. Center: Logan Square chapel, Chicago, fronting left; to the right, the mission office, and the mission home. Bottom: Rachel Grant Taylor, President S. O. Bennion, and Sisters Squires and Bennion standing on the cornerstone of the Far West temple-site, which was laid April 26, 1839, and about which there is a remarkable story. See Doc. and Cov. 115:6-12; 124:49-54; *History of the Church*, vol. III, pp. 336-340. It would serve as a good subject for an exercise in the Y. M. M. I. A.

These scenes were recently photographed by President John H. Taylor. Many of our readers will remember him as Church Scout Leader before he was appointed to the presidency of the Northern States mission, a position he now occupies.





# A Rough Road to College

BY M. THIRL MARSH

Russel Bremond was a lad of unusual character, his life thus far had been quite exemplary and he had gained the confidence and respect of all who knew him. He had always been a firm believer in the so-called "Mormon" Church and the training which he had received in its many auxiliaries had proved his greatest asset. His activity in the home ward, too, had played its part in identifying his distinction.

But since he had been working for the railroad company things had seemingly changed. His fellow-workmen were of a very careless and unprincipled type. If any spiritual or moral training had been given them, it could not be observed. They were continually slurring, reviling and making light of the "Mormon" sissy.

Working in such an environment had sprouted the long-withered seeds of discouragement which grew into hatred even against his Church, and now Russel Bremond's feeling of discomfort caused him to have a disregard for the boyhood plans which he and Jim Warner had made and to which they had become so endeared. He and Jim had grown up as pals and had graduated from the South Park high school together. The day following the commencement exercises, held at the high school auditorium where they were awarded their diplomas, they left to seek employment which would enable them to enter college in the Fall.

At the railroad company's office, Jim was given a job, but, unfortunately, there was only one such position open and consequently Russel had to be contented for the present with a job on the construction gang. As a result Jim had escaped the undesirable factions accompanying the job of his companion. To Russel each day seemed but coals added to the fire of despondency.

Pay-day arrived, but with it came a shadow which darkened the usual smiling

countenances of a pair of life-time friends—

"But Russ, don't you see how it will ruin our plans for college this Fall?"

"I told you I was 'pullin' my stakes tomorrow. Anyway, Jim, what's the use? Look at old Tom Benchley down there, the richest old man in seven states and he never went to school a day in his life."

Russ' answer came as an excuse, and he knew the fallacy of such reasoning.

Jim Warner's inducements had always been encouraging and generally brought a favorable reaction; in fact, it was this thing which had made Russel Bremond's hard-earned high school career seem worth while. For the first time Jim's words seemed empty and carried little weight.

"I'll see you in the morning before I leave, Jim," said Russel, leaving his companion sitting on the lawn in front of the railroad office, where both had just received their pay-checks.

As Jim sat gazing at the setting sun, his thoughts came in reality with the many colors which seemed to be so inseparably blended together in the west, just as had been the lives and many experiences of himself and Russel Bremond. He regretted that his old pal was leaving him, but his ideals were set on the day when he would receive his degree at the university. He had hoped they might carry out their long-cherished plans together.

Russel's last night in the old bunk house was a long one. Midnight found him still sleeplessly rolling about on his cot. It seemed that his whole life's history had been filmed before him, and he admitted in a half whisper that Jim was his inward superior and was a leader among his mates, just as he himself had been before that cruel epidemic (influenza) had taken both father and mother in the same week and left him with a heartless uncle. His parents were both active members of

the Church of Jesus Christ of Latter-day Saints, and a wonderful couple. He remembered how their affection had enveloped him. The kisses of his mother seemed as fresh on his lips as when she had sent him off to Primary, Sunday school, and finally to the district school. And his father's every act seemed to thrill and inspire him with the hope that some day he would be like his father. He well remembered his fight with Jim Warner, a newcomer at school, who now seemed more than a friend, more like an older brother, he imagined.

How he had cheered his parents that night (now seven years past) with the news that he had been chosen president of the deacon's quorum and elected leader of the eagle patrol in the special scout meeting called immediately after priesthood meeting.

And then that awful time when vengeance came under the name of influenza and made its attack.

"And Jim bravely helped me bear it all, and now I am shattering the plans we held so dear," Russ was thinking.

Morning found Russel Bremond carelessly weighing out his last bits of consideration. The thought of going to work that morning brought back more recent memories of the old grind, and seemed to chill his whole body. After a disgusting look out of the window at the large, half-completed railroad bridge, a smile came over his face as he exclaimed, "*My vacation has won!*" With valise in hand, Russ made his way to Jim's room to bid him good-bye. Together they walked a little distance down the track toward the station, a half mile to the south.

With hands clasped tight, each met the other's glance, and as their eyes moistened, both were impressed that their separation would be a brief one.

Russel's "good-bye" was forced through a lump in his throat. "So long, Jim, boy."

"May God guide us both," returned Jim as he started back toward a ringing breakfast bell.

The last words of his companion gave Russel a momentary thrill. It had been some time now since he had even thought

seriously of that great Being to whom he had often prayed in his younger life; the God who had comforted him in times of distress; had assisted him in his acts of righteousness, and had been his heart's companion when confronted with those never-to-be-forgotten boyhood problems which then seemed almost insurmountable hills of failure and defeat. "Yes—and He—still lives and will always be ready to help fifty-fifty."

The shrill whistle of a train replaced in his mind other thoughts, and told him he must quicken his step, for the station was still almost a quarter of a mile ahead.

Russel bought his ticket to Silverton, where he would visit Frank Hearne, his cousin, and then go on to California, where he hoped to work no more than enough to sustain himself and enjoy a few of the pleasures afforded by the California he had read about.

Aboard the train, he found the soft plush cushions much more comfortable than the wooden benches of the old bunk house. But this rendered ease only to his body, his mind was crowded with questions for which there seemed no answers. He took another seat, and, glancing out of the window, he saw the hot, sandy desert sparsely decked here and there with bits of shrubbery; a vivid picture often described in western stories. But it was too lonely, too desolate, deficient of anything that might dominate his former thoughts. Once he almost decided to return—"but there was uncle"—no he would go on. A few hours' ride brought him to the home town of his cousin.

Here Russel got his first glimpse of a large mining town—peculiar in its setting, and yet with many of the modern facilities of the up-to-date American city. Silverton had always been a thriving, busy town with plenty of money in circulation and well filled with happy, care-free, typical westerners. But today there was something unusual—Russel had already noticed several large groups of men gathered here and there who—from the tone of their rough voices—seemed to be discussing a subject of great importance.

From his cousin that afternoon, Russ

learned that the Silver Hill Mining company had just struck a bonanza, and the evening paper revealed the plans of the company to put on one hundred extra employees and raise their wage scale to six dollars a shift.

It was quite an attraction for the newcomer and he sat for over an hour thinking—his countenance, darkening now and then, revealed little obstructions entering into his again revolutionizing plans. At last he reached a conclusion: "I can save my money and (recalling Jim's words) God will guide us."

Russel knew practically nothing about a mining camp, but the liberal wages made such an appeal that he needed little encouragement from Frank to respond to the call made for reinforcements at the mine.

Early next morning, with renewed determination, Russel went to the mine. It was a long climb to the shaft house and several times he stopped to catch his breath and look back down upon the town nestled in the bottom of the little canyon.

Arriving at the shaft, he eagerly watched several cage-loads of men descend into the dark depths of the mine; this gave him a sudden feeling of discomfort. Bracing up, he entered the next cage and as it quickly submerged he was seized with fear and uttered a sharp yell. This was enough to tell his fellow-workmen that he was a new hand at the mining job and you may guess his initiation was embarrassing.

Change day came on Sunday and Russel rather dreadfully anticipated the two-weeks' night shift coming on. With little time to make friends, Russel walked alone down one of the streets near the business section of town. A little "Mormon" Church house into which people were gathering caught the young man's eye and he was quickly aware of a feeling of buoyancy within. Changing his course he gayly walked toward the little brick building and upon entering was greeted happily. It was a real treat for Russ; and the prominent part he took in Sunday school class that morning was not unnoticed.

The lessons learned in Primary and Sunday school, together with those taught him by a devoted and sainted mother, now made

him appreciate his privilege of again associating with people who were sincere in their religious investigations, and discussing with them the principles of salvation. A feeling of happiness permeated his whole being and he became conscious of an awakening of his former self. One by one his fruitless, empty, imaginations of a vacation were replaced by firm resolutions to serve his fellow-men and become instrumental in making the cause of righteousness universal.

At the time, however, Russ had again discovered an undesirable working element, but time was going fast, pay-days came regularly and by working overtime his checks were unusually large. His foremost desire now was to live and do right, and ever in his mind were the words, "God will guide us."

As Spring arrived, came the welcoming messages of twittering birds, warm rays of sunshine. The fragrance of flowers scented the air, and filled with gladness the hearts of all nature-lovers. But it was something greater than the call of nature that carved the smile on Russel Bremond's face and made his heart swell with joy—it was the call of God—a call to the British mission.

All winter long a secret had been confined in Russ' heart—why had he not written to Jim—no, he hadn't forgotten his old pal, but, on the contrary, had spent hours pondering over their many experiences. At times he had even started to write him a letter; but each endeavor was outweighed by his increasing desire to surprise him with the news that they could still live in reality their dreams of college life so long and fondly cherished. But now, what would be the reaction, it would no doubt be a big surprise to Jim, but would it be one of envying happiness or an angry disappointment? Knowing as he did Jim's mental and moral qualities, he was quite positive of the former.

The farewell party was grand. The excellent program and the many courtesies of well-wishers, all blended with a spirit of love, made his happiness so replete that only tears could bespeak his appreciation.

On his way to the Mission Home, in

Salt Lake City, next day, Russel called at South Park to bid his former friends good-bye. His first call was at the home of Jim Warner. At the door he was greeted by Jim's mother. Her words came like an answer to his prayer. "Why, Russel, how well and happy you look. Jim tried so hard to find you before he left for his mission."

"Mission!" broke in Russ.

*Alpine, Utah.*

"Yes, he left four months ago for the British mission and he"—she got no further for Russ could wait no longer to tell his story.

Conceivable only to imagination was the beaming expression on the face of Russel Bremond. Had one been present, one might have heard these words: "God did guide us both, and to a college greater by far than any headed by mortal man."

## "Prove It"

BY ORTON MITCHELL

Not infrequently the elders of the Church of Jesus Christ of Latter-day Saints, after they have borne testimony to the truthfulness of the Book of Mormon, receive the poignant challenge—"Prove it." You have made your assertion of what you deem to be facts, now the burden of proof falls on you. "We're from Missouri, we must have concrete evidence."

When I was a small child, I remember having heard stories by old trappers and prospectors, who frequented the deserts of Utah, Nevada, and Arizona, of men who were able, by the aid of a forked stick, to locate water when their supply had run out and their lives were in jeopardy from thirst.

That seemed strange indeed to me, and I couldn't help regarding such tales with a little suspicion.

Not long ago my companion and I were making some visits to friends along the Hudson river, in the state of New York. One of the friends was a very kind minister, a Reverend Rice, whom we had met some time before. He has a country home in Vermont, he told us, and a piece of property of considerable size, in which it is located. It is situated in a rather mountainous district, a very beautiful spot, but it has one draw-back. The only spring on the place is in an awkward place, at quite a long distance from the house.

A certain man, a native of Vermont,

who was improving the property for the Reverend, suddenly dug a hole in the ground at a place where there were no visible signs of water (apparently a very good way to waste time) but, to the utter astonishment of the clergyman, a cool spring of water gurgled forth. Upon being questioned as to just how he knew the spring was there, the man simply produced the traditional forked stick. The reverend was interested. "Can you locate water near the house?" he queried.

"Wal, I reckon I can if they's any there," replied the native.

So the two men walked leisurely toward the house, the native calm and bearing an air of preoccupation, the minister profoundly interested and not a little excited. When the house was reached, the man from Vermont grasped the forked stick by the two prongs, and, holding it firmly, the single end projecting in front of him, began a circle of the house.

At first it looked as if the experiment was going to be a failure, for the man wore a puzzled expression and continued his groping. But suddenly, with no apparent cause, the instrument pointed downward. As if impelled by a cord in the indicated spot, the two men dug a hole. They found water.

Not content, however, with the single exhibition, the employer had the workman perform the feat again and again in spots which he indicated. No water was found

in many of the places, where they dug without the indicator's help, but every time the stick indicated it, they excavated and not once did they fail to find water, and reasonably close to the surface.

Mr. Rice then requested that he be shown how to use the instrument. Whereupon he was instructed to hold it a certain way and just let it guide him. At first he got on very clumsily, and didn't seem to be making progress. But presently he began to feel the rough oak stick twist in his hands as if the power of gravity were impelling it downward. Again they found water.

"This is phenomenal," ejaculated the clergyman, and next day he dictated a lengthy correspondence to an eminent professor at Harvard, explaining in detail the extraordinary experience he had had and asking the scientist if he would explain to him how science accounted for such phenomena. After a brief interval the professor's reply came. Science, he said, could not account for such a prodigy. So far as it was concerned, in fact, such a phenomenon did not exist. It was an innovation.

Said the Reverend: "Now, if I wish to prove this thing, which I know to be a fact, to the professor, I must demonstrate the accuracy of the process a vast number of times under widely varying conditions." "And then," he mused, as if lost in speculation, "I wonder if they'd believe me?"

I answer, "Yes." Any reasonable person would believe, for seeing is believing. But there are a lot of people who wouldn't accept such an innovation. The burden of proof was on the side of the affirmative. He could give them evidence, his demon-

*Boston, Mass.*

strations could not be accounted for by scholars, but to prove it, he was helpless.

A man once tried to prove his existence and went crazy in the attempt.

Let us apply this little parable, if we might call it that, to our own predicament when challenged to verify our claims. Can not we give evidence in abundance? Can not we show forth fruits of a character which will vindicate our claims? We can, and, furthermore, we can put the honest seeker of the truth in possession of the forked stick which will indicate the place where he can excavate and find oceans of living water at the divine fountain. We can give him the key; nay, he needs but to knock and to him shall be opened a well of wisdom and great treasures of knowledge. And, if he will drink thereof, "he shall never thirst again, but the water that shall be given him shall be given him in a well of water springing up unto everlasting life."

All this we offer to do for an inquirer after truth, but we can prove nothing beyond the statements of scripture and the realm of experience and reason. Our forked stick has four prongs instead of two. All the better to get hold of. They are:

"First, faith in the Lord Jesus Christ; second, sincere repentance; third, baptism by immersion for the remission of sins; fourth, laying on of hands for the gift of the Holy Ghost." "For the promise is unto him, and to his children, and to all that are afar off, even as many as the Lord our God shall call." And if he will but grasp the stick firmly, having been given the Comforter, it will lead him into all truth, and he may "prove all" things and hold fast that which is good.

## Hope

Out of the darkness,

Out of the gloom;

Out of the valley

Up to the moon;

Up to the stars, and

Up to the sun,

Up to the goal

Of a race well-run.

*Chicago, Illinois.*

Come from the shadows,

Come from the pall;

Come from the fearings

Out through the wall,

Out in the sunshine,

Out in the blue,

Out where life's joys

Can come tumbling through.

Far from all worry,

Far from all hate,

Far from all smallness,

Make your soul great!

Make your heart happy,

Make your thought fine,

Make your life part

Of heaven—divine.

LORENZO B. SUMMERHAYS



# Current Events

A STUDY FOR THE ADVANCED SENIOR CLASS M. I. A., 1927-28

## 1—RELIGION AND SOCIAL SERVICE

(February, 1928)

### a. *President Coolidge's Christmas Greetings.*

The message may be fittingly called "*White House Wisdom.*" It contains Solomon's psychology of character and the doctrine of heaven-building taught by the Savior. Though the letter is not a setting up of new sign posts along the highway of happiness, it is a most remarkable re-painting of the old and everlasting ones.

The document deserves a place in the memory-gem book of every Christian mind, and consistently calls for the attention of all humanity.

#### Questions

1. Where was the president's greeting sent from? 2. To whom was it addressed? 3. How many words does the message contain? 4. How is the greeting related to Proverbs 23:7 and Luke 17:21, 2? 5. Did you preserve the facsimile of the letter published in the *Deseret News*, December 24, 1927?

### b. *Proposing an American Doctrine of Peace.*

The British people are absolutely opposed to conflict with our republic, and Great Britain will not enter into moral rivalry with this country, but our overseas friends are uncertain as to how far we would go to preserve world peace in the face of our trade interests.

"Europe, as a whole, judges America harshly." The moral support of America is essential to the making of a world peace.

Englishmen believe that the American people would endorse an official declaration to all the world proclaiming our ab-

horrence of aggressive war and pledging non-support to any nation or group of nations engaging in such warfare.

#### Questions

1. What was the good-will congress recently held in St. Louis? 2. Who is Mr. Henry Wickham Steed that his ideas should receive international attention? 3. In what respect is Europe misjudging the United States on the peace problem? 4. What objections may be raised against Mr. Steed's peace proposal? 5. What are the arguments in favor of the request?—*References: Literary Digest*, December 3, pp. 32-33. *Current History*, December, 1927. *Reader's Digest*, January, 1928.

### c. *The House of Human Welfare.*

"A criminal court is a punishment machine. Its function is to crush social weaklings." \* \* \* "In every city and town there should be, far from the jail, a quiet refuge, a sanctuary to which the spiritually and physically sick might come or be brought for help." \* \* \* "The house of human welfare should be considered no less essential than the public school system."

The house of human welfare is declared to be a good investment for the state, an enterprise in which the church may well invest and a most worthy object of individual benevolence.

#### Questions

1. What is the so-called House of Human Welfare? 2. What claims has such an institution for existence? 3. What class of people would be inclined to disfavor such an institution? 4. Where has the House of Human Welfare been tried out? 5. What were the results of the experiment?—*The Forum*, December 27, 1927. *The Reader's Digest*, January, 1928.

## 2—POLITICS AND INDUSTRY

### a. *War-Debt Cancellation.*

This question is constantly before the people of this country because of propa-

ganda in Europe which never ceases. In fact, some Americans have frequently supported this kind of propaganda, too, on

the ground that it is the only thing for our country to do. Great Britain, as we know, has on her own initiative made a long-term settlement of her debt to the United States. Italy, also, has made arrangements for the settlement of her debt, but France up to the present time has refused to agree to any funding arrangement. However, France has made some payments on account of loans which she has made from Wall Street, where she wishes to retain her credit.

Notwithstanding the arrangements which have been made between foreign countries and the United States, as to the settlement of their debts, there is much dissatisfaction on the part of the debtor nations with the arrangements that have been made, and consequently there is constant agitation for re-opening the question again. Even Germany would like a reconsideration of the Dawes Plan, and thus of the whole reparation business. Before the Dawes Plan, the Germans had paid nothing out of their own resources on account of reparations, and since then they have really paid nothing either, i. e. of their own wealth; and the French are unwilling to ratify a funding agreement with the United States unless it contains a safeguard clause to the effect that if Germany stops paying, to let France off; and even England has been saying for some time that if Germany stops borrowing in Wall Street, or exhausts her credit there, that she can not continue to make payments under the Dawes Plan, because her payments have been made out of the proceeds of American loans. Thus Germany is now really prepared to join the other countries of Europe in demanding a cancellation of the allied war debts on the ground that she is unable to pay both the reparations under the Dawes Plan and the interest on her American loans; that is, unless the Allies let her off, she will be unable to pay the American investors; and, of course, the Allies can't let Germany off unless the United States Treasury will let them off. The result of this whole question is that the principal debtor countries of Europe will urge the American Government to cancel the allied war

debt on the ground that if they pay their debts to this country, they cannot pay their private loans. If these ideas should be carried out, of course the only party that could not lose would be Europe. She has had the money and she has spent it.

### Questions

1. How much do European countries owe the United States? What was this debt for? Has any of it been met up to date? What arrangements have been made for settlement?
2. If the United States should be willing to cancel her foreign debts, how would this affect the economic conditions of Europe? of the United States?
3. What is the sentiment of the country on this question? of the Government? What is your sentiment?—*Reference:* See editorial *Saturday Evening Post*, December 24, 1927. Page 20, on "Borrowers."

### b. *The Road to Prosperity.*

In the Foreword to *The Road to Prosperity*, by George Paish, Governor of the London School of Economics, Mr. George E. Roberts, Ex-director of the Mint, points out that the only way to get back to normalcy, and thus on to the road to prosperity, is to adopt a policy of reciprocity, that is, free exchange of goods between the different countries of the world. This idea has also been advocated by the banks of Europe and by six distinguished financiers of the United States. "It is (really) a plea for closer business relations which they urge will result in increased industrial activity, more complete employment of the populations, and a higher standard of living in all the countries." In brief, it is a plea for the national unity of modern society. Mr. Roberts says there are "no economic reasons why the people of different countries should not trade with each other. \* \* \* Natural trade relations are determined by the services which different groups are able to render to each other, not by the fact that they have different governments to regulate their domestic affairs. \* \* \* The best proof of this proposition is afforded by the prosperity and industrial development of the United States. If this country had been divided among as many nations as occupy Europe, and each nation had set about protecting and promoting its own industries in the usual manner, it is quite

certain that the results would have been nothing like as satisfactory as they are." He says further that nations aspire to be economically independent and that they have fears of war and that the supply of commodities necessary to the national life may be cut off, but he thinks that these considerations, though important, have their basis in political organizations and not in economic considerations. "Another motive which has played a large part in the establishment of trade barriers," he says, "has been the ambition of new countries to diversify their interests and develop un-used resources which promise to supply domestic needs and afford employment for an increasing population." But many of our industries, he believes, can never become self-sustaining, so the question arises, "which products shall we undertake to produce, and which shall we undertake to obtain by trade?" The test of whether or not an industry has economic value to a country is in its ability to live and render service without assistance. If it cannot, it is better to shift to something else. "The greatest fallacy obscuring this subject," he thinks, "exists in the theory that there is gain in doing everything for ourselves." Countries should prepare to produce that which they can produce best and cheapest, and import through trade that which they can get better and more cheaply from other countries. Mr. Roberts says: "When nations stop thinking of their interests as in conflict, they will stop thinking of war; that is, they must realize that trade is not war but is a process of exchange, that in time of peace neighbors are our customers and that our prosperity is a condition of our own well-being." When we come to this point of view then the nations will be on the road to prosperity.

Mr. Roberts is also inclined to believe that the United States should continue its policy of making loans to foreign countries, for only by so doing will foreign

countries be able to purchase from the United States. In the introductory chapter, however, Mr. Paish, the author, points out that the amount of credit between nations is so large now that no great amount of additional credit is warranted; in other words, that the whole world is over-borrowed, and production markets are completely disorganized. Some countries, too, he thinks, are allowing their currencies to depreciate in order to keep down real wages and cost of production generally, beneath those of competing nations, and thus to enable their factories to secure orders which they could not otherwise obtain. Before the war, the European nations received a great income on the capital they had supplied to Russia, the United States, and other countries. At the present time, they have practically lost the whole of that income and therefore they are in need of income from other sources. This cannot be secured by a policy of restriction but only by removing every obstacle to production and to international exchange.

#### Questions

1. Do you think that the only road to world prosperity is a free exchange of goods between nations? How would such a policy affect the industries of America that are dependent upon tariff protection?
2. What are some of the arguments in favor of a protective tariff? of free trade?
3. Would Europe be benefited by a policy of reciprocity or not? Would the United States?
4. Can such a policy ever be effected without foreign countries making arrangements for the settlement of their debts to this country, or can they be settled only by a cancellation of foreign debts: in other words, is not some better understanding between countries necessary before such an ideal condition can be brought about?
5. Should a country produce only those commodities which it can produce cheapest and best, or should it also produce other commodities which it needs?

*References:* See *The Road to Prosperity*, by George Paish, Governor of the London School of Economics, published by G. P. Putnam Sons, New York, 1927.

### 3—SCIENCE AND DISCOVERY

#### a. Sugar.

In an interesting article by Dr. J. J. Willaman, "The Race for Sweetness," one learns that the relative sweetness of cer-

tain sugars is as follows: Fructose 173; Invert Sugar 123; Sucrose 100; Glucose 74; Xylose 40; Maltose 32; Rhamnose 32; Galactose 32; Raffinose 23. Lactose 18.

In addition to the beet and cane as sources of sugar, one learns that sugar can be extracted from sawdust, milk, the Jerusalem artichoke, the alligator pear, etc.

1. How do you account for the rise of the sugar industry? 2. What is the history and present status of the beet-sugar industry in Utah and Idaho? Is the industry profitable to all concerned,—the farmer, the manufacturer, the consumer?—*Scientific Monthly*, January, 1928.

*b. The Hour of Danger.*

The most dangerous hour in our streets is from 5 to 6 p. m., the hour when people are hurrying home from work.

Studies show that during 1926, approximately 25,302 persons were killed and 759,060 were seriously injured by automobiles in the United States alone.

Seven thousand school children are killed annually by automobiles.

1. What are the causes of automobile accidents? 2. How does Utah compare with other states in the nature and extent of automobile accidents? 3. Is it not about time the public used the same sort of high-pressure technique in a campaign to prevent automobile accidents that the manufacturers and distributors of automobiles employ to secure their ends.—*Literary Digest*, January 7, 1928.

*c. American Science.*

The American Association for the Advancement of Science, and twenty-five associated societies, held its annual meeting at Nashville during the recent holidays.

Dr. Arthur A. Noys of the California Institute of Technology is the president of the Association this year. The society has over 14,000 members.

1. What has been the influence of the Association on Science and American life? 2. Are there any Latter-day Saint scholars members of this association? 3. Did any Latter-day Saint scholars present papers at the Nashville meetings?—*Scientific Monthly*, January, 1928.

*d. Outstanding Magazine Articles for December, 1927.* (Selected by a council of librarians):

"Rich Men and Key Men." Samuel Strauss in *The Atlantic*.

"The House of Human Welfare." Judge Ben L. Lindsey in *The Forum*.

"If War Should Come." H. M. Tomlinson in *Harper's*.

"The Colorado River Controversy." Dwight B. Heard in *Review of Reviews*.

"A First Citizen of the Scientific World." Harr S. Sherwood in *Scribner's*.

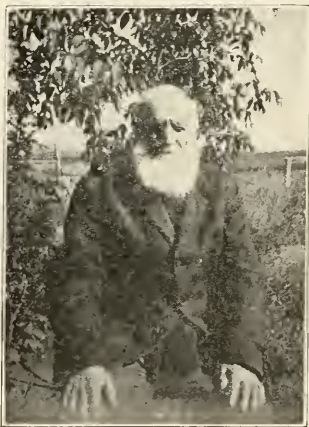
"What is the Future Religion." Harry Emerson Fosdick in *The New Age*.

"The Confessions of a Penitent and Puzzled Parson." Charles Fiske in *Scribner's*.

"Wood's Fear." Ferard Fruin Hubbard, in *Field and Stream*.

"Our Social Heritage." W. F. Ogburn in *The Survey*.

"Tact." John Erskine in *The Century*.



Hans C. Jensen, of Aetna, Canada, celebrated his one-hundredth anniversary on Christmas Eve, December 24, 1927. He was born December 24, 1827, at Hjoring, Denmark. He has one hundred and seventy-six direct descendants; nine children, seventy grandchildren, ninety-four great-grandchildren, and three great-great-grandchildren. One hundred and fifteen of them were present on the occasion of the celebration. A huge birthday cake bearing one hundred candles stood before him as he was seated at the banquet hall. He joined the Church of Jesus Christ of Latter-day Saints in 1882, with his eight sons and one daughter and wife, Caroline Masine Anderson; and in 1886 emigrated to America, following his son John M., who had come out in 1883. He settled in Spring City, Sanpete county, Utah. Later, in 1897, he moved to Canada, then seventy years of age. His wife died in 1913 at the age of seventy-seven. Grandpa Jensen attends his Church duties regularly and bears a strong and humble testimony of the truth of the restored gospel. His chief occupation is making baskets, which provides him independent care. After the banquet a rich literary and musical program was carried out with a pageant depicting striking incidents in the veteran's life. Games and dancing followed, with Bishop A. C. Jensen, a son of the honored guest, master of ceremonies.

# New Superintendent of Church Schools

(See Frontispiece)

It was announced on Wednesday, December 28, 1927, by the First Presidency, that Dr. Joseph F. Merrill, director of the School of Mines and Engineering, and the Engineering Experiment Station, at the University of Utah, had been appointed superintendent of Church schools, and that Dr. Adam S. Bennion, who had served in that capacity for nine years, had been honorably released from the position.

Announcement has been made by the Utah Power and Light Company that Dr. Bennion will serve that company as Director of Personnel, a newly created position. The change becomes effective on the first of February, 1928. Dr. Bennion leaves the position with the utmost goodwill, approval, and blessing of President Heber J. Grant and his associates. Dr. Bennion has faithfully served the Church in this capacity, and has expressed himself through the public press as grateful to the First Presidency and to all associated with them, in the educational affairs of the Church, for the generous support and the fine freedom of thought granted him under their liberal administration.

Dr. Joseph F. Merrill, the new superintendent of Church schools, has had an extensive experience in the educational field, and intensive training which qualifies him for his new and important position. Although his training and activities have been mostly in scientific and technical fields, Dr. Merrill is also trained in the field of education. He has been referred to as the father of the Church Seminary, now established near many high schools. He proposed, in 1911, the establishment of the seminary near the Granite high school, the first institution of the kind established by the Church, and his dream of a seminary at every high school is rapidly coming true. Since the fall of 1900, Dr. Merrill has worked continually to promote the interest of the School of

Mines for the University of Utah, which was then organized by the passage of a bill by the legislature, drawn up by Dr. Merrill, in which the Mining School was made one of the divisions of the University. He was also the sponsor of the bill which established the Utah Engineering Experiment Station and the Department of Mining and Metallurgical Research Department at the University. Hence, in a sense, he is the father also of Mining and Metallurgical Research Departments through which the University cooperates with the United States Bureau of Mines. And it was also through his efforts that the Bureau of Mines came to Utah to establish the Inter-Mountain Station. Dr. Merrill regards the existent standing of the Engineering School of the University and the cooperative work with the Bureau of Mines as the best evidence for his service to the University and to the State, and acknowledges his success in this line to the cooperative work of his colleagues on the faculty, the president, the regents, the students, and many friends and supporters in business and professional life not on the campus; and he expresses his gratitude to all of these. He also says that it is not an easy thing to leave the University after being officially connected with it during thirty-five years. He goes only because he believes that the new position offers him opportunities for greater service.

During the past nine years in which Dr. Bennion has served as superintendent the seminary movement, especially, has experienced phenomenal growth. During the past seven years of his administration the number of seminaries increased from twenty to seventy with tremendous increase in enrollment.

Dr. Joseph Francis Merrill was born at Richmond, Utah, August 24, 1868, and is a graduate of the Normal School of the University of Utah, 1889; University of Michigan, 1893, B. S.; Johns Hopkins



University, 1899, Ph. D.; University of Utah, 1920, D. Sc. He married Annie Laura Hyde, June 9, 1898. She died February, 1917, and he married Emily L. Traub, of Ft. Wayne, Indiana, June 29, 1918. He was an assistant professor of chemistry in 1893-1897, and became Director in the Utah State School of Mines and Engineering in 1899. He holds the highest grade of membership, that of Fellow, in the American Physics Society, is a

member of the American Institute of Electrical Engineers, and the American Association for Advancement of Science. In a Church capacity, he was counselor to the President of the Granite stake 1911-1919, has always been sympathetic with the plans for religious teaching, and during all his years more or less active in this capacity. He is the author of *Manual of Physics*, 1907, 1913. See frontispiece in this number of the *Era*.

## Two Primaries

Sister Minerva Boss writing from Terre Haute, Indiana, Northern States mission, reports that there are two primaries of equal number with the one shown in the picture herewith, in Terre Haute, Indiana. The members are all non-members of the Church, except two of the children on the front row. Recently a program in the park with this group was held with their mothers, eight of the latter being present and thirty-five children. The program was given by the children, and Sister Boss made a talk on the purpose of the Primary Associations, and

gave a display to the mothers of the busy work, sewing, painting, etc. They were very interested in the work, and appreciated the interest taken in their children. She says, "We passed out literature of our Church and were permitted to explain some of the principles of the gospel. We feel that through the Primary work, the parents may become interested in our message. This is an average attendance of our class, while we have thirty enrolled. The class is divided into three groups, The Seagull, Trail Builders and smaller children."



The three ladies in the back row, left to right, are the instructors: Thelma Bryant, one of our local members. Minerva Boss, and her missionary companion, Elizabeth Tooth, from Manti, Utah.

# Messages From the Missions

"I command all men to repent, and I speak unto you, even as unto Paul, mine apostle, for you are called even with that same calling with which he was called."—D. and C. 18:9.

## TWENTY BAPTIZED IN ULSTER

A recent report of the work in the Ulster district contains the following noteworthy facts: The traveling elders spent 1,886 hours tracting in the past six months. They have distributed 51 copies of the Book of Mormon, 20,139 tracts and 2,257 books and pamphlets; 1,400 hours have been spent visiting investigators, and they have engaged in 3,245 gospel conversations. Local brethren have also done commendable work, rivalling the missionaries in the distribution of literature. Twenty persons have been baptized; this exceeds any number for twice

the period since 1918; fifteen others have applied for baptism. Another pleasing feature of the past six months is a 45% increase in attendance at meetings. Prior to our conference in November, the Relief Society sisters held a very successful bazaar. It was opened by Sister May Booth Talmage, who commended the sisters on the splendid display of work and the general success of the organization. The progress of the work has been gratifying and encouraging and we feel to thank God for so crowning our efforts—*Kendall D. Garff*, district president.



Elders, front row, left to right: Kendall D. Garff, district president, Salt Lake City; Richard L. Evans, associate editor *Millennial Star*, representing President James E. Talmage; Sister May Booth Talmage; N. Glen Stanford, district clerk, Stavely, Alberta, Canada. Back row: Ervin R. Stoker, Price Utah; Elmer D. White, Beaver, Utah; Evan H. Jenkins, Idaho Falls, Idaho; Seth P. Leishman, Wellsville, Utah.

## PARIS, FRANCE, OPEN FOR MISSIONARY WORK

To those who watch the progress of our gospel message in the many nations of the earth, it will be of special interest to announce the opening of the city of Paris

for missionary work for the first time since the war. We feel that a great step has been taken in spreading our message among the French people. Besides the opening of Paris, two new cities in southern France, Valence and Avignon, have also been opened to missionary work. Mission President Ernest C. Rossiter has made a tour of French and Belgian cities, during the past two months, showing slides on the history and activity of the "Mormon" people, and some splendid views of Salt Lake City and Utah. On all occasions the halls were filled to overflowing, as many as 500 being present at a single showing. It was gratifying to note the interest shown by new investigators and friends and we feel that popular propaganda of this sort is a great

aid in opening the way for the presentation of the gospel message later. On the 18th of November last, in Geneva, Switzerland, a combined conference of the missionaries in the Swiss and French districts was held. A pageant on the Book of Mormon was presented to the public, in conjunction with an exposition and sale of the work of the local Relief Society. The aim of the pageant was to familiarize the people with the Book of Mormon prophets, in that way stimulating interest in the book among the friends and investigators. In view of the success of the pageant in Geneva, we hope to produce it in many of the branches in the French mission.—*Klenner F. Sharp*, district president.



MISSIONARIES IN FRANCE

Left to right, front row: Harold S. Cole, Lyons district president, released; Leonard A. Robbins, Swiss district president, released, Salt Lake City; President Ernest C. Rossiter, mission president; Miss Betty Rossiter; Sister Venius R. Rossiter; Klenner F. Sharp, Swiss district president, Salt Lake City. Second row: Carl J. Harris, Provo; Halvor G. Berrett, Salt Lake City; Clarence P. Durrant, Ogden; Reed H. Jensen, Idaho Falls; Gordon N. Cope, Salt Lake City; P. Rulon Christensen, Ephraim, Utah; F. Clark Sanford; Cleo V. Hickman, Stewart A. Wright, Salt Lake City; George Earl Brunt, Idaho Falls; Almon L. Brown, Ogden. Third row: J. Rex Kennard, John S. Ness, Salt Lake City; Artell E. Johnson, Lewiston; Elliot D. Holt, Kaysville; Joseph H. White, Paradise; Ray C. Moody, mission secretary, Deseret, Utah; Parker P. Warner, Rexburg, Idaho; LaGrande H. Lamb, Ogden; Cecil E. Hart, Rigby, Idaho; George Y. Jarvis, Sacramento, Calif.; Samuel H. Cortez, Ogden.

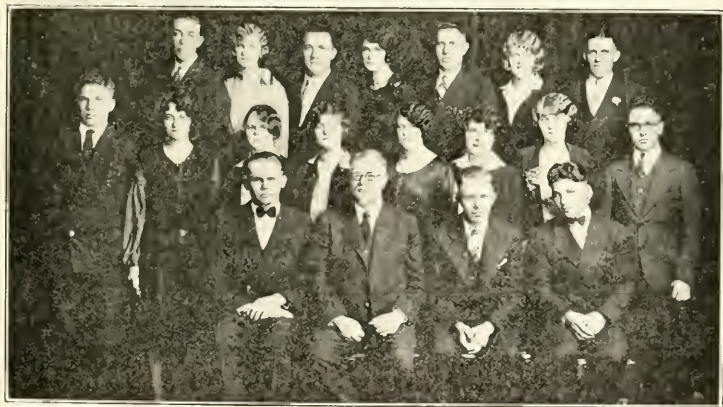
## NEED OF LIVING THE GOSPEL STRESSED

At the recent semi-annual conference of the San Jose district, the missionary priesthood meeting was perhaps the most impressive of all the meetings held. President McMurrin, as well as all the missionaries, bore strong testimony concerning the divinity of the work in which they are engaged. The thought that we often fall short of greater duties and blessings by neglecting the little things seemed to be uppermost in the instructions given. The need of living up to the teachings and principles which the missionaries are representing, more and more in detail, will make them more successful as ambassadors of the truth. Four general sessions were held at which the principles of the gospel were explained with great emphasis and sincerity by President McMurrin and all the missionaries. The work of the Lord is constantly progressing in San Jose, Palo Alto, and Monterey. President J. Alton Nielson is to be highly complimented on

the initial conference under his jurisdiction as president of the San Jose district. The missionaries feel that they are in the field as God's children to give service to their fellow-men; as Henry Van Dyke says:

"Four things a man must learn to do  
If he would make his record true:  
To think without confusion clearly;  
To love his fellow men sincerely;  
To act from honest motives purely;  
To trust in God and heaven securely."

The close of the conference was featured by a very pleasant social hour, under the leadership of Elder Delbert J. Fugal, master of ceremonies. A very delightful program and feast of jollity were experienced. Beautiful music was given by the orchestra under the direction of Brother Dyke Walton. The Relief Society apparently realized the need of the missionaries receiving a delicious banquet which they served. It was worthy of the most critical epicure.—*Elva V. Meredith and Elder Norman B. Wing.*



Front row, left to right: D. J. Fugal, Pleasant Grove, Utah; Joseph W. McMurrin, mission president; J. Alton Nielson, district president, Ephraim, Utah; D. L. Whimpey, Lehi, Utah. Center row: H. W. Woolston, Lehi, Utah; Ethellynn Moncur, Worland, Wyoming; Sister Teeple, San Francisco district; Sister J. H. Welding, Sugar City, Idaho; Gelda Elmore, American Fork; Eva Gunther, Lehi, Utah; Ruth Ellsworth, Washington, D. C.; Winfield B. Burton, Afton, Wyoming. Back row: J. Karl Heywood, Panguitch; Elveda Hansen, Monroe; Norman B. Wing, American Fork; Lulu Huber, Pleasant Grove, Utah; J. H. Wilding, Sugar City, Idaho; Elva V. Meredith, Pleasant Grove; Everett T. Devey, American Fork, Utah.



## BAPTISMS IN SWEDEN

We have just completed our fall conference in the Stockholm district. A good spirit prevailed and we had a large attendance. Since our spring conference twenty-two have been baptized. The future looks bright for bringing more into the Church.

In the Swedish mission, so far this year, 82 were baptized, an increase of 22 over last year. The *Improvement Era* is a big help in our labors and affords us great pleasure.—C. N. Monson, secretary Swedish mission.



Elders, first row, left to right: District President C. A. Soderberg, Salt Lake City, released; Mission President Andrew Johnson, Murray; W. Wallace Millerberg, Midvale; Willard O. Olson, incoming district president, Murray, Utah. Second row: David H. Larson, Long Beach, California; Herman B. Kotter, Brigham; John P. Monson, Richmond, Utah; Axel W. Fors, *Star* writer, Kavlinge, Sweden. Back row: Clyde R. Gustafson, Preston, Idaho; Oscar E. Johnson, Everett, Mass.; Claude N. Monson, mission secretary, Salt Lake City; Noel L. Stromberg, Grantsville, Utah.

## MISSIONARY ACHIEVEMENTS IN ARIZONA

More than two hundred thousand people from all parts of the world have been conducted through the Arizona temple and have been told the story of "Mormonism" in the past two years. Forty experienced men of the Maricopa stake and a number of missionaries of the California mission have taken part in this missionary work. Each visitor has registered his or her name and address in the visitors' register. The parties have been conducted through in groups, and in the various rooms where the

listeners have been seated, the story of the Book of Mormon, restoration of authority, first principles, salvation for the dead, marriage for eternity, and other beliefs of the Latter-day Saints have been explained. More than one-half million tracts have been given away, four thousand Books of Mormon have been sold and thousands of other books and magazines have been distributed. One family of eight from Colorado remained in Mesa last month for a week in order to be baptized.



Another wrote from Pasadena, California, that he was convinced after reading the Book of Mormon that he purchased at the temple, that Lehi, Nephi, Alma, Mosiah, Moroni and the others spoken of in the Book of Mormon as prophets were just as much so as were those mentioned in the Bible. A change in attitude towards the Latter-day Saints is noticeable over the entire state of Arizona. Some have been baptized and many others are investigating. The newspapers of the state have been very fair and have published many pages of our doctrines. The three largest in the state issued special temple editions and fur-

nished ten thousand copies for free distribution to visitors at the dedicatory services.

Elders of the California mission who have assisted very materially in this great accomplishment are Thomas E. King, John W. Chitman, Silas Brimhall and Elders Childs, Kuhre, Lloyd and Hansen. Elders Andrew Mortensen and Dan P. Jones, local members of the High Council, have devoted most of their time for two years at the temple as missionaries, and are now called to work in the temple.—*J. Robert Price*, stake president, Maricopa.



ARIZONA TEMPLE GUIDES

Front row, left to right: E. D. Solomon, M. C. Phelps, Golden K. Driggs, Frank I. Pomeroy, A. J. Palmer, Daniel Hibbert, J. Robert Price, Jno. Cumard, J. C. Anderson, Robert A. Leatham, J. W. Lesueur. Second row: Daniel P. Jones, Howard Standage, T. E. Pomeroy, O. P. Greer, Dellert A. Stapley, O. D. Flake, Don C. Driggs, Van Brinton, David K. Udall, temple president. Back row: Isaac Dana, F. E. Griner, instructor of temple guides; C. R. Hakes, D. B. Jones, Chas. E. Johnson, M. A. Stewart, Norman A. Brimhall, J. D. Killpack. Guides who do not appear in the picture are: Andres Mortenson, D. P. Skousen, E. J. West, M. P. Casby, Ray Klienman, Chauncey Spillsbury, J. Elmer Johnson, Harold Clark, Lee Clark, Jno H. Udall, C. M. Brimhall, J. J. Huber, C. Warren Peterson, Jno. L. Riggs.

## THE BOOK OF MORMON IN THE NORTHWEST

The missionaries of the Northwestern states are surely supporting the Mutual Improvement Association in endeavoring to establish "a fuller knowledge of the Book of Mormon and a testimony of its divine origin."

The necessity of a more extensive distribution of the Book of Mormon was felt by President Wm. R. Sloan as he made his initial tour of the mission field.

He set for a quota for 1927, 18,000 Books of Mormon. This was an enormous figure in the minds of the missionaries, but their faith was strong. Every missionary readily responded, and month by month the "quota" neared the hundred per cent mark. Reports for ten months, including October, 1927, showed a distribution, loan, and sale, of more than sixteen thousand books in the mission. Nothing less than



## MISSIONARIES IN THE OREGON DISTRICT

Top row, left to right: Owen W. Parks, Granger; Paul V. Hansen, Boulder; Raymond B. Muir, Rexburg, Idaho; Erma Bennet, Spring Canyon; Anthon E. Nielsen, Granger. Second row: Thomas Ball, St. Anthony, Idaho; Dorothy R. Powell, Hollywood, Calif.; Hazel Knight, Delta; Cumorah Thurgood, West Point; Paul E. Warnick, Provo, Utah. Third row: Eva Haroldson, Idaho Falls; Joseph M. Flake, Snowflake, Arizona; President Wm. R. Sloan, Northwestern States mission; Norman W. Farnsworth, district president, Beaver; Phyllis J. Hoggan, Twin Falls, Idaho. Fourth row: Andrew G. Schmutz, New Harmony; Ashael A. Perry, Vernal; Ethel Hunter, Ogden; Norma Christensen, Salt Lake City, Utah; L. Delbert Bodily, Preston, Idaho.

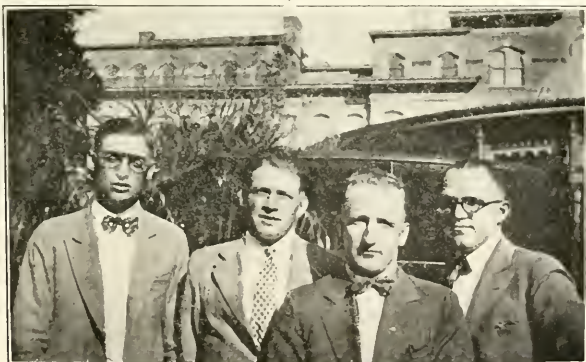
"over the top with Books of Mormon," will satisfy the missionaries now. The hundredth anniversary was fittingly celebrated in this mission. We were not content with a single day, but made September a Book of Mormon month among the Saints of this mission as well as among the missionaries. The Saints were called on a mission, from August 28 to September 25. Each family and each member, man or boy, holding the priesthood was asked to sell at least one Book of Mormon. A complete set of Church works was offered to the branch selling the most books, the percentage being based on the number of families in the branch and the number of men and boys holding the Priesthood. The missionary spirit reached high tide, and all rejoiced in the opportunity. The success of this campaign is proved through the reports which show that 1,859 books were sold by the

members, while the missionaries distributed 3,085 during the same period. The Oregon district, with nineteen missionaries, placed 1,463 books, giving them an average of seventy-seven books each. Wonderful testimonies were gained by the readers of these books, and the missionary work in every phase has increased. Never before has there been such unity and happiness felt in this mission field. These labors are bearing fruits now, and it is almost impossible with our small corps of missionaries to follow up the calls that are coming to us for interviews and meetings. The field is indeed ready for the harvest and even though the laborers are few, they have sown abundantly and will reap a bounteous harvest. We stand full-heartedly for "a fuller knowledge of the Book of Mormon and a testimony of its divine origin."—*Norman W. Farnsworth*, Oregon district president.

#### ONE HUNDRED BAPTISMS IN FLORIDA

The missionaries of this district have experienced the joys of success. The baptism record is well over one hundred for this year, with two months yet left to add to this number. Elders Lamond Lloyd and D. Elmer Stoker have earned the reputation of "The Rubber-tired Elders," because they have supplied themselves with

a second-hand Ford car. Despite the torrid weather that has swept Florida the past summer, these brethren have maintained a good tracting and meeting record, and have brought happiness to the isolated families of members that are great distances from the traveled roads. Their territory has been a large one, with Tampa on the west



Left to right: D. Elmer Stoker, President Serge J. Lauper, Lamond Lloyd  
H. Gordon Larsen.

coast to the famous winter resorts of Palm Beach and Daytona Beach on the east coast. We find the *Improvement Era* always full of courage and good cheer. The Sep-

tember number, 1927, with several articles concerning the Book of Mormon, proved of special interest.—*Serge J. Lauper*, president, Tampa, Florida.

### THE TRUTH ABOUT TEMPLES DISCUSSED

At the semi-annual conference of the Manchester district, held at Caxton Hall, Salford, Sunday, September 25, a goodly number of members and friends gathered to attend the spirited meetings. There were present Elders Seth W. Pixton and Ralph V. Chisholm from mission headquarters, also President David M. Kennedy of the Liverpool district, President Waldo L. Osmond of the Nottingham district, and President Kenneth A. Nielson and eleven traveling elders of the Manchester district. At the morning meeting "The Truth About Temples" was developed in a comprehensive and convincing manner by

members of the Sunday school classes of the several branches. It was shown by scriptures that death does not remove the obligation of complying with every ordinance of the gospel; therefore, a means has been provided whereby the living may do a vicarious work for the dead with respect to these required ordinances, and this work is done in the temples of the Lord. Since the last spring conference, the missionaries have worked diligently. They have distributed 140 copies of the Book of Mormon, and 87,939 tracts, held 227 street, cottage, and hall meetings; spent 4,123 hours in tracting, and 2,798 hours in



ELDERS OF THE MANCHESTER DISTRICT

Front row, left to right: Ralph V. Chisholm, assistant secretary and treasurer of the European missions, Seth W. Pixton, secretary and treasurer of the European missions, both of Salt Lake City; Kenneth A. Nielson, district president, Emmett, Idaho; J. Rulon Doxey, district clerk; President David M. Kennedy of the Liverpool district, Ogden. Center row: President Waldo L. Osmond of the Nottingham district, Provo; Rulon S. Satterfield, Pocatello, Idaho; Earl D. Hone, Brigham City; Golden W. Stewart, Venice; Henry R. Price, Mesa, Arizona; Elmer W. Marriott, Trenton. Back row: John L. Linton, Salt Lake City; F. Donald Merrill, Hillspring, Alberta, Canada; Cleston H. Rigby, Fairview; Melvin L. Condie, Preston, Idaho; Vaughn P. Sheffield, Kaysville.



visiting investigators. During the summer months, while the traveling elders have been laboring in the rural sections, the resident brethren holding the priesthood

have willingly responded whenever called upon to care for the work in the branches  
—*Kenneth A. Nielson*, district president.

#### SAINTS NUMBER 725 IN CHEMNITZ

Nestled in the beautiful Iron Mountains in southern Saxony are the twin-cities, Bucholz and Annaberg, glorying in the beauty of their scenery and the truthfulness of their people. About 250 of the 26,000 people in these cities have accepted the gospel, and rejoice in its new-found truths. The cities, a part of the Chemnitz district, on September 26, for the first time,

had the privilege of having a district conference held in their midst. They proved their appreciation through an excellent well worked-out program. The Saints of Chemnitz, of whom there are 725, and of the surrounding branches, were glad to avail themselves of the opportunity of visiting that beautiful region and attending conference. In the first nine months



MISSIONARIES OF THE CHEMNITZ DISTRICT

Front row, left to right: Kurt Hunger, Chemnitz; Basel Valentine, Brigham City; Elmer Christensen, superintendent of Sunday schools and Mutuals, Salt Lake City; Ellen B. Valentine, president mission Relief Societies; Philipp Tadge, Clyde Bramwell, district president, Salt Lake City; Smith Pond, mission secretary, Idaho Falls; Charles Taylor, president Zwivkau district, Ogden. Middle row, irregular: Gilbert Gerrard, Salt Lake City; Arthur Godfrey, Sandy; Ray H. Adams, Parowan; Leland Rowsell, Salt Lake City; Rulon Biddolph, Provo; Melvin Watkins, Brigham City; Elder Tobler; John J. Roderick, Samaria, Idaho; Ralph Murray, Fresno, California; Grove Haddock, Paris, Idaho; Theron S. Covey, Salt Lake City. Back row: Herbert W. Alrich, Idaho Falls; Heinz Pueschel, Dresden; Arthur Hasler, Provo; William B. Taylor, Elder Crandall, Richard Schuenmann, Ogden; George Russell, Salt Lake City.



of 1927, fifty were baptized, of whom only one was a child of record. This success has been, to a great measure, due to the earnest efforts of the missionaries, who have tracted an average of 70 hours per month this year, besides doing all the other duties connected with large branches. Six weeks during the summer were spent in new sections, in the country and in smaller cities, who haven't had the opportunity of hearing the restored gospel.

Meetings were held in several smaller cities, with from 50 to 110 people, all investigators, present. We love our work. The spirit and the power of the Lord has been manifested to us and to these splendid German saints on numerous occasions. We thank God for the wonderful privilege we have of working in this fruitful field. The *Era* is always a messenger of gladness to us.—*Clyde Bramwell*, district president.

#### LOCAL SOCIETIES DOING MISSIONARY WORK

Mission work is progressing favorably in the Sheffield district. Through harmony, intensified efforts, and a greater determination to have a "Greater Harvest," we are experiencing greater efficiency. In the report of the fall conference of the Sheffield district, October 16, President Cecil B. Kenner reported that the traveling elders had distributed 59 Books of Mormon, thousands of tracts, and devoted 15,098

hours to actual missionary endeavors. The local tracting societies of the district and the block teachers are doing a noble work in warning and crying repentance to the inhabitants in this part of the vineyard. The missionaries and subscribers to the *Improvement Era* endorse all the good wishes and thanks that are given to the publication by its many satisfied readers, and add to them their best.



Elders, left to right, front row: Nephi Cutler, Seth W. Pixton, mission representative; May Booth Talmage, president of mission Relief Societies and M. I. A. organizations; Cecil B. Kenner, Sheffield district president; Clinton L. Mills, district clerk. Standing: Lamont A. Beutler, Horace L. Barker, Robert Dell Buchanan, Merlan G. Wood, Thomas E. Paskins. Fred L. Finlinson, LeRoy S. Taylor.

## A NON-"MORMON" PRIMARY

The organization of non-"Mormon" Sunday schools and Primaries is being urged by President Henry H. Rolapp of the Eastern States mission, and has proved a splendid project in our missionary work. I have been asked to tell how I organized a Primary in a community where there were no members of our Church. To begin this work where there are a few Latter-day Saints, to invite their outside friends, is quite a different situation in comparison with starting such an organ-

interested in the gospel nor in my Primary, so I dismissed the subject and became interested in the things she liked also, her children. It was not long until I had her confidence and when an opportunity manifested itself, I approached the subject of Primary again, and told her I was starting a class the following week. She was not only willing, but anxious for the children to join. They were the first two. They came and brought a friend with them and when the first meeting was held.



A NON-"MORMON" PRIMARY AND MISSIONARIES

Top row: Olive Cannon, Ernest C. Clayton; bottom: Eva Driver, Lamont Poulter, Earl E. Jones, district president

ization in a community which has never heard of us; or, if they have, such knowledge is based on falsehood. I delivered tracts for three months, endeavoring to interest the people in our message and in addition tried to arouse an interest in an organization for the children, but met with little success. But what parent in our own Church would permit his children to go to a stranger's home to be taught religion, under the auspices of a denomination with which they were not acquainted? One would surely have to have confidence, first, in that person's competency and his sincerity of purpose. During the summer I gained a few friends and especially one who had children; however, she wasn't

October 4, 1927, there were seven in all. The attendance of the other four each had an interesting history. The enrollment has grown to 34 in nine weeks. A number of parents have visited us and are pleased with the work. The children love to come because it is made interesting for them. They enjoy the stories, songs, and gems they learn, also the pictures and interesting patterns they are given each week. We are delighted to report that we have recently organized the older boys into a Trail-builders class, under the able direction of Elder Ernest C. Clayton, and feel that this added activity will greatly increase our enrollment. The far-reaching influence of a non-"Mormon" Primary

class is inestimable. Homes are opened to us that otherwise would possibly be closed. The nearest and dearest possession of parents is their children, and if they can see that the lives of their boys and girls are being affected for good, then it is the most natural thing in the world for them to be interested in that organization which is bringing help to them. Children should be educated by their acts. It is our purpose to help them to act better and to think more nobly. That is true religion

and people will not fail to recognize it as such. Confidence and interest are two of the great driving forces in our social progress. Let us use these, then, as a basis in teaching the gospel of Jesus Christ. "Garments may be made by patterns, but the unfolding and informing of a human soul requires the artist's hand and the artist's spirit." May that great Artist of all guide and direct us in our work as assistants in a divine cause.—*Lamont Poulter.*

#### CHURCH HOUSE COMPLETED

I. Bruce McQuarrie, writing from North Hobart, Tasmania, in October, reports that the church at Glen Huon, which has been in construction for the last four months, has been completed. "With a marvelous spirit existing among the Saints the money was found and the work accomplished in four months. The building was opened October 15 by a banquet and social, 200 saints and friends were present and a very

good and rejoicing time was enjoyed by all. On the 16th of October, 1927, the building was dedicated by Charles H. Hyde. The new church was crowded by saints and friends at both the dedicatory services and at the evening meeting. All rejoice over the occasion and feel that the Lord has accepted their offering, and feel well repaid for their diligent efforts.—*I. Bruce McQuarrie*, district president.



Missionaries present were as follow: Charles H. Hyde, mission president; Sister Hyde, president mission Relief Society; I. Bruce McQuarrie, president Tasmania district; Clifford J. Halgren, George E. Rushton, Thomas E. Jordan, Lawrence G. Weeks, L. A. Searle; Edgar I. Henderson, Leo D. Clark, Reynold D. Graham.



# EDITOR'S TABLE.

## EDUCATION AND INDUSTRY

From the beginning, the early settlers, the people of this western land, were counselled to become self-sustaining. They were themselves to provide for their physical needs and comforts, through work. To this end they were not only advised, but were indirectly compelled by circumstances, to be thrifty and industrious.

"The Lord requires this people to be a self-sustaining people. Produce everything you need to eat, drink or wear," said Brigham Young, "but if you cannot obtain all you wish for today, learn to do without, \* \* \* but bring your minds into subjection that you must and will live within your means."

Again, the people were told: "Instead of searching for what the Lord is going to do for us, let us inquire what we can do for ourselves."

To this end the people sought with all their might to work for knowledge, intellectual and spiritual, to accumulate material means, and develop the resources of the land. Thus engaged, they became a moral, healthy and happy people.

They cultivated the soil, they built comfortable homes, paid for more land, raised flocks and herds, purchased tools and machinery, erected commodious schools, sugar factories, elegant palaces of worship. Many died, not fully aware of what a foundation in thrift, education and industry they had laid for their descendants. They realized the wisdom of the admonition of their great leader: "The riches of a kingdom or nation do not consist so much in the fulness of its treasury as in the fertility of its soil and the industry of its people." Some there were who pined for gold, and wished to go to the gold mines. "We are right in the midst of them. Why don't you dig the gold from the earth," they

were told by the great pioneer. "It demoralizes any community or nation on the earth to give them gold and silver to their heart's content; it will ruin any nation; but give them iron, and coal, good hard work, plenty to eat, good schools and good doctrine, and it will make them a healthy, wealthy and happy people." Their religion embraced work, even as it does today. It was not only to know the will of God, but to do it. To know how to employ their time and direct their labors rightly was the greatest wealth they possessed, and it is ours today. This applies also to our leisure time, which is not a time to loaf and devise mischief, but rather a time for activity in constructive thought and work, or clean, vigorous play.

To obtain such knowledge, they were counselled early to instruct boys and girls in every useful branch of material, physical and mental education. But it requires labor; even the upbuilding of the kingdom of God requires temporal labor all the time. "It will be built up by physical force and means, by manual labor, more than by any particular mental effort of the mind. If we are to build up the kingdom of God, \* \* we have to labor with our hands, plan with our minds, and devise ways and means to accomplish that object. \* \* When we enjoy a Zion in its beauty and glory, it will be when we have built it. If we live in the city of the New Jerusalem, it will be because we lay the foundation and build it. If, as individuals, we do not complete that work, we shall at least lay the foundation for our children and our children's children. My faith," continues President Young, "does not lead me to think the Lord will provide us with roast pigs, and bread already buttered."

Work is the best antidote against the poison of undirected leisure.—A.



## PROVIDING EMPLOYMENT

Governor George H. Dern, in a decisive radio speech in early January, said that there is perhaps a larger army of unemployed people this year in Salt Lake City, and Utah, than there has been for several years past. The employment situation during 1927 was not good. While money was, and is now, plentiful, it is not being expended very freely in enterprises of any kind, thus giving employment to the people, especially in the larger cities.

To meet this situation an employment bureau was inaugurated in the Granite stake, in January, 1927, by the Church authorities of that stake. An Employment Committee was chosen in each of the nine wards, by the bishops. The duty of these committees, who volunteered their services, was two-fold: first, to ascertain who in the wards had work to be done; second, to discover who needed employment. All the people were to cooperate in giving the information. Then a central office was opened with one man employed, at a reasonable salary, paid by the wards monthly, whose duty was to do the general adjusting and appointing that could not be done in the wards. During his

office hours he receives reports from all nine wards, of persons out of employment and the character of work they can do. Repairs, carpenter work, gardening, cement work, spraying, cleaning, painting—all who had any work of the kind were also to report either to the ward committee or to the central committee, and the employer and the unemployed thus came together. In this way, an average of more than one hundred persons each month were given employment. The report for the year shows 1257. And the central agent, Carl H. Rosell, figures that 25 per cent of the jobs were permanent and steady. Persons who have thus received work, without expense to them, have expressed appreciation and feel that the stake and ward authorities are interested in their happiness and welfare. It is better to give a little for providing work, than to dole out charity.

There is no better antidote for the devilment of idleness than work. Persons arrive in righteousness when they are active in good, constructive achievements. Give men and women work.—A.

## BOOKS

*My Philosophy of Life* is a new book by Professor Alfred Osmond, author of the *Exiles*. In it he discusses the seven fundamental natures of man, the physical, the sexual, the intellectual, the social, the moral, the aesthetic, and the spiritual. And he does it in a cheerful way, in the course of 229 nicely printed pages, in a new and beautiful type. The book is dedicated to his sons and daughters and to his many students. *My Philosophy of Life* is a book that one will delight to read before the fire-side to his family and discuss with the boys and girls. It aims to give the reader a clear conception of his moral mission in life and encourages all to live the best life that they are capable of living. It encourages good health, the need for the search of truth. It discourses upon the kinds of truth, some of the imperfect tests

that are used to define truth; how the social nature of man is satisfied, and how the yearnings of the beautiful is developed by the aesthetic nature of man, and how man spiritually is in constant communion with the Lord and immortality. The three chapters closing the book are entitled, "How to be Happy," "Tragedy and Life," and "Redemption." There are also twenty-one poems selected from the author's several hundred. The book is a real contribution to the philosophic thought of the Latter-day Saint. The Deseret Book Company or the author. Price \$1.60 by mail.

*History of the Scandinavian Mission.* This is a volume of some 570 pages, compiled and written by Andrew Jenson, assistant Church historian. It contains more than four hundred portraits and biograph-



ical sketches of leading elders who have been on missions in that country. These biographical sketches and portraits appear in the text of the history itself, which covers the story of the gospel in the three northern lands, Norway, Sweden and Denmark, from the time the first mission of the Church was established there, in 1850, up to and including 1927. The index contains about four hundred names, mentioned in the text, of elders who have served in the mission field in Scandinavia during the years mentioned. The contents of the present volume is a condensa-

tion of a voluminous history of the Scandinavian mission—eighteen large manuscript volumes,—covering a period of 78 years, which the author has gathered on various missions in those countries. No pains has been spared to make the work authentic and reliable in every particular; and the author says that the work has been a labor of love on his part, and is a tribute to his race—stalwart sons and daughters of the North. The volume will be valuable, both for reading and as a reference work for all interested in the Scandinavian mission.

---

## THE DESERT

Old as the eternities, you seem;  
Grown bald from constant sweeping of the wind  
And a too frequent glowing glare of sun,  
While mystery, deep as infinitude,  
Envelopes you, and from us, humankind,  
Does oft the purpose of your being hide.

Your unslaked thirst, a menace unto man,  
Sets you apart and lets him not abide  
With you o'er long to share your solitude;  
But, oh! when comes the graying eventide,  
That terminates in majesty of night,  
I lay my weary head upon your breast,  
Unmindful that it ne'er yields nourishment;  
For more than meat you give. From ambient light  
Reflected by the stars, you weave for me  
The wonder of a glorious canopy;  
And from the vastness of your silence breathes  
A whispering assurance to set free my doubting soul.

E'en as nature in compassion gives  
Occasional oases unto you,  
Does the Omnipotent, the Master Mind,  
Lead me, with love unwavering and true,  
Away from civilization's smooth-trod paths,  
That I may find the founts of heaven more near,  
Through holding converse with the heart of you.

# PRIESTHOOD QUORUMS



*All matters pertaining to the Aaronic Priesthood under this heading, are prepared under the direction of the Presiding Bishopric.*

## HANDBOOK FOR WEEKLY WARD PRIESTHOOD MEETINGS

A booklet of instructions has been issued by the Presiding Bishopric relative to the holding of the weekly meeting of the acting ward teachers and all members of the Aaronic Priesthood, under the direction of the ward bishopric.

Inasmuch as gospel teaching will henceforth not be given in the priesthood quorum or class meetings, these classes can be devoted primarily to the training of all priesthood members in the purpose and responsibilities of the priesthood, to the systematic performance of duty, and to the development of quorum identity.

In like manner the general assembly of ward teachers and Aaronic Priesthood can be applied directly to the training in, and performance of, effective ward teaching. All of this work can be so arranged as to require not more than one-half hour of prompt, intensive effort.

It is realized that to achieve the purposes above specified most satisfactorily, and to produce the desired development in all the young men who bear this Priesthood, weekly meetings of the kind herein described, under enthusiastic leadership, are very important.

The time for the holding of this weekly meeting should be such as will prove most convenient and desirable to all concerned. Every effort should be made to secure the largest possible attendance of the priesthood, and to make the meetings most profitable.

## SUCCESS IN PRIESTHOOD MEETINGS DURING THE SUMMER

*Elder Arnold D. Miller, North Davis  
Stake Presidency*

*(At the Bishop's Meeting, Assembly  
Hall, Oct. 8, 1927)*

I will direct my remarks to the work we

have accomplished in the Syracuse ward, where I labored in the bishopric for nearly seventeen years.

In reading the instructions that have been given to us by those who preside, we are advised that wherever possible priesthood meetings should be held throughout the year, that there be no vacation period during the summer months. We did this in our ward during the entire time I was in the bishopric, and we have been amply repaid for the effort it has taken to put over this work.

The greatest difficulty was due to the fact that while we were trying to hold meetings weekly throughout the summer months, adjoining stakes held them only once a month. The result was a number of our members felt that we were trying to do something not required in other stakes. The natural tendency is to follow the line of least resistance. We found, therefore, that it was a handicap to hold meetings in the summer when other stakes discontinued that work.

Our ward is a farming community. A statement was made at the meeting held here six months ago, that in five minutes every boy of Latter-day Saint parentage could be reached by the ward supervisors. In our ward it is considerably different. Our meetinghouse is centrally situated, but our people are located over a radius of three miles in every direction therefrom. We are living on farms,—twenty, thirty, sixty and eighty-acre farms; so you will understand that we have long distances to travel, and it takes some effort to get there.

During the summer months, when the irrigation season is on, fully 10% of the priesthood members are busy with various irrigation streams, so that we have a large number of excuses during that period. Yet in our summer reports of the Lesser Priesthood, 70% of the officers and teachers attended during June, July and August;

46% of the Lesser Priesthood and about 37% of the Melchizedek Priesthood attended the weekly meetings.

We attribute that success to holding our meetings continuously throughout the entire year. As a bishopric, we have been thoroughly converted to the necessity of holding these weekly meetings. When we come to the meeting and find twenty, thirty or forty fine boys—the future leaders of the Church,—regularly attending their meetings during the busy season, we feel ashamed even to think of discontinuing the meetings during any part of the summer months.

We have expected the class leaders to be present regularly. If a class leader is absent more than twice in succession, we must know why. If he is not interested enough to come out and take care of his class, we want to know why. If he is unwilling, we are ready to release him and sustain another man to take his place.

In advancing the young men we have tried to follow the instructions given by the Presiding Bishopric. Boys like to group together and we often find that younger boys are grouping with older boys, and when we come to advance them strictly by age limit, we separate groups of boys formerly interested but they often become disinterested after we break up their group. Some go ahead and some are left behind.

We have tried to promote from one grade to the priesthood to the other in groups, and yet we sometimes find difficulty in doing so. It was very marked in one instance where certain ones in a group of boys had become just a little wayward. We had to separate them in making the advancement. But, generally speaking, we found that it was more successful to promote in groups, and keep the groups together, where practicable.

Nothing will keep up interest among boys better than group contest work, hence the supervisor in our ward is running a

contest and allowing the boys' groups points for individual attendance at Sunday school, Sacramental and Priesthood meetings, and for the performance of assignments given by those who preside over them. The boys are grouped so that the deacons are contesting against the teachers' quorum. In the last two contests the teachers' quorum has lost. In the deacons' quorum there was practically 100% attendance at Sunday school, Sacramental and Priesthood meetings. As boys get older, it is a little more difficult to hold them in the active line of their duty.

One of the most important steps that the Church has taken is in laying stress upon the stimulation of this work of the Lesser Priesthood. It is one of the broadest and finest fields that a man can labor in,—that of working with the young men of the Church. If I had my choice, it would be to labor with the young men,—the Lesser Priesthood of the Church.

There is no need to fear that any other activity will take the place of priesthood work. If we put into this work the systematic organization and detailed work given to other organizations, priesthood work will appeal to our boys even more thoroughly than any other, because it comes from a divine source.

#### FIELD NOTES

*Aaronic Priesthood Meeting, St. George Stake.* President William O. Bentley reports that on the first Sunday in January the Aaronic Priesthood meetings were started throughout the stake at 9:25 a. m. However, they had very few in attendance and it did not promise great success. The following Sunday in several of the wards the time of the priesthood meeting was changed to immediately after Sunday school, with the result that nearly 50% of the priesthood were in attendance at the meeting, and the order of business as suggested by the Presiding Bishopric was carried out and proved quite satisfactory.



# MUTUAL WORK



## PROGRAMS FOR APRIL AND MAY

In accordance with the plan formulated at the June Conference of 1927, and explained in the *M. I. A. Year-Round Program*, and in the *Era* and *Journal*, the regular courses of study will be completed by March 31, and classes will merge into activity and contest groups to continue during April and May.

It is recommended that each association shall meet regularly each week for the opening exercises after which groups will be formed according to activity interests: Music, Drama, Oral Expression, Dancing, Handicrafts, Athletic Tournaments, Physical Games, etc. Some of these groups may be concerned entirely with contest features: as for example, the public speaking group, the instrumental group. In such cases, however, after the try-outs have been held, groups should continue to function.

It is not intended that all activities here-in suggested shall be attempted or that others not here listed may not be introduced. Leadership, space accommodations, and membership will fix limitations. Some of the activities may be combined. The purpose is to organize a program to meet the needs and desires of a majority of the members. There will be at least eight Tuesday evenings available; three will probably be used for ward and stake try-outs. In the remaining evenings there will be ample time for excellent work to be done.

One of the outstanding problems in carrying forward this project lies in the careful selection of qualified persons to lead the different activities. While expert leadership is desirable, it is not absolutely essential to the success of this movement. The regular class leaders may lead in these group activities or give valuable direction to young men and women of high school and college training who may have ability to carry them forward. In any event, class leaders should give general leadership and support to this plan.

During February and March, officers should ascertain from the members which of the activities or contests they wish to enter. In some of the small wards naturally only two or three groups will be formed; in larger associations, a more pretentious program will be carried on. If it is found that the present membership of any one class may wish to continue as a group, this may be allowed; but the activity interest, rather than the present class organization, should receive first consideration. For example, certain M Men and Gleaners, and Juniors may desire to unite to form a debating group, while others of these same classes may wish to unite for dramatic work, and so on.

It is believed that Boy Scouts and Bee-Hive Girls will be more successful if they continue in their present class groupings. See March and April magazines for suggestions.

## ACTIVITIES

(Select those desirable for your particular use.)

### I. Music

Music is a strong factor in the cultural development of a community recreational life. We have suggested the consideration of music from the standpoint of its form, how made, how produced, etc., that we might the better appreciate and express it.

### A. Music Appreciation.

1. Operas and their Composers. (See *Era* and *Journal* for details.)
2. Music Memory Course. (See *Era* and *Journal* for details.)

### B. Music Expression.

1. Instrumental Trios, Orchestras, Ukulele Clubs, Harmonica Clubs, etc.
2. Part Singing Groups—Chorus—Quartette (mixed or male)—Girls' Trios, etc. (See *Era* and *Journal* for further material.)

3. Producing Musical Skits—One-Act Operettas—Preparing Road-Show materials. (See *Era* and *Journal* for further material.)
4. Community Singing—Leadership and Materials.

## II. Drama

The drama is increasingly important in educational programs, and is exerting great influence in the higher development of cultural recreation. While interest in some form of dramatics is experienced by all, it may be expressed in various ways. Some find appeal in the reading of literature in this form; some enjoy a study of the mechanics of play-writing, or play presentation; some find satisfaction in merely witnessing dramatic productions, while others have the desire actually to produce the play.

### A. Reading of Dramas.

From the following suggested list (other dramas may be chosen by those in charge of this course) material can be selected to occupy the available time. Assignments should be made for each week, whereby one member of the group will discuss the play and the author and read enough of the play to carry on the continuity of the story and to present the outstanding scenes.

#### FULL LENGTH PLAYS FOR READING PURPOSES

*The Magistrate*, Pinero, price 75c.  
*Alice Sit by the Fire*, Barrie, price \$1.00.  
*Pillars of Society*, Ibsen, price 50c.  
*Hedda Gabler*, Ibsen, price 50c.  
*The Dolls House*, Ibsen, price 50c.

Something from Galsworthy that can be obtained in book form from public or school libraries, possibly:

*Strife*.  
*The Silver Box*.  
*The Escape*.  
*Arms and the Man*, Shaw, 75c.  
*Saint Joan*, Shaw, 75c.  
*Man and Superman*, Shaw, 75c.  
*Mogda*, Sudermann, 75c.  
*The Passing of the Third Floor Back*, Jerome, 75c.  
*The Fool*, Pollock, 75c.  
*The Truth*, Clyde Fitch, 75c.  
*Beyond the Horizon*, E. O'Neil.  
*The Servant in the House*, Kennedy, price \$2.00.  
*The Witching Hour*, A. Thomas, 75c.  
*The Rainbow*, E. A. Thomas, 75c.  
*Mr. Pim Passes By*, A. Milne, 75c.  
*The Walls of Jericho*, Sutro, 75c.  
*The Man from Home*, Tarkington, 75c.

#### ONE-ACT PLAYS FOR READING PURPOSES

*The Toyshop*, Percival Wilde, 50c.  
*The Price of Coal*, Brighouse, 50c.

*The Lost Silk Hat*, Lord Dunsany, 50c.  
*The Finger of God*, Percival Wilde, 50c.  
*The Hour Glass*, Yates, \$2.50, (in book of plays.)  
*Thread of Scarlet*, Bell, 50c.  
*Trifles*, Glaspell, 50c.  
*The Traveling Man*, Lady Gregory, 50c.  
*The Madonna*, Middleton, 35c.  
 B. *Technique of Play Production*.

Text: *Official Recreation Guide*, pages 82-100;  
*Practical Stage Directions for Amateurs*, by Emerson Taylor, published by E. P. Dutton Co., 681 5th Avenue, New York; or *Drama in Education*, by Grace S. Overton; \$2.50, Pilgrim Press, 19 So. LaSalle St., Chicago.

#### C. Dramatic Productions.

*The Unequal Yoke*, McKey, *Era* prize play, 1925, 15c.  
*The Rescue*, Palmer, the *Era*, 1926 prize play, price 15c.  
*Birds of a Feather*, Brandley, M. I. A., price 15c.  
*It's Me*, McKey, *Young Woman's Journal*, May, 1927.  
*The Invisible Hand*, Hayward, *Era*, 1927 prize play.  
*The Answer*, Merkle, *Era*, February, 1928.

## III. Oral Expression

Americans in general have been charged with inability to appreciate speaking as an art, and with a lack of interest in its development. But due to the unique missionary system of our Church, our young people will always have before them the important need of preparation in the technique of formal address and the assembling of facts in such a logical manner as to make their arguments clear and convincing.

For those interested in this type of activity, courses in public speaking and debating are recommended. The dual purpose of each study is to develop an understanding of correct forms, as well as to provide opportunity for practical participation.

A. *Public Speaking*. Study of form of address and practice in delivery. Text: *Handbook of Public Speaking*, Doleman; Harcourt Grace & Co., N. Y.

B. *Debating*. Preparing briefs and presenting arguments. Text: *Exposition and Debate*, Foster, Houghton Mifflin Co.

## IV. Literature

A. Review and discussion of a few outstanding books, such as:

*The Mind in the Making*, by Robins.

*The New Decalogue of Science*, by Wigam, and other books and magazine articles now before the thinking public. (See *Current Events*, page 321, this issue.)



### V. Dancing

#### A. Couple-Dancing.

Ballroom dancing is largely a result of imitation. However, much of the charm of the dance is lost unless one understands the fundamentals of dance steps and applies them in an original manner. We suggest a careful study of the fundamentals in form, steps and positions, involved in the foxtrot and waltz, and the adaptation of these in the creation of original dances.

1. Gold and Green Waltz.

2. Other couple-dances.

#### B. Group-Dancing.

"Folk-dancing (group-dances) as with all folk-art, has a fundamental and human quality and a simplicity which gives it a universal appeal. Here at our hand is a thing of beauty and joy, with inviting warmth of melody and rhythm, rightly belonging to us if we only have the wit to make it our own.

"But a very general appreciation of folk-dancing as it may apply to the every-

day life of American people is yet to come. It is still a 'Kingdom around the Corner' just waiting to be discovered.

"But to my mind the greatest potential value, to us, of folk-dancing (and all forms of group-dancing) lies in its possibilities as a *much-needed, wholesome form* of popular recreation. This aspect of the subject (except in so far as it has been applied to *children's* recreation) has perhaps been least appreciated. The need of some such form of recreation is universally felt."

### VI. HAND CRAFTS

#### A. Textile Painting.

#### B. Lamp Shade Making.

#### C. Flower Making.

(See Handicraft, *Young Woman's Journal*.)

### VII. Athletic Tournaments and Physical Games

A. Girls; B. Boys. (See *Era* and *Journal* for suggestions.)

### CONTESTS

#### CONTEST NUMBERS FOR CHURCH GRAND FINALS—100% EFFICIENCY

Every stake organization, both Y. M. M. I. A. and Y. L. M. I. A., which achieves 100% efficiency for one or more months from October to May, will receive recognition from the General Boards in the nature of gold and green ribbons labelled "100% M. I. A. Efficiency, 1927-28."

#### Y. M. M. I. A.†

*Public Speaking.* Open only to M Men. Prize: Gold Medal. Subject, original.

*Male Quartet.* Open only to M Men. Prize: Gold Medal. Selection, "Mother," by J. A. Parks. Published by J. A. Parks Co., York, Nebraska.

*Male Chorus.* Open to all members\*. Eight to sixteen members. Stake or ward basis. Prize: 1st, \$50.00; 2nd, \$25.00. Selection, "Invictus," by Bruno Huhn. Published by Arthur P. Schmidt Co., New York.

#### Y. L. M. I. A.

*Ladies' Chorus.* Open to all members between the ages of 16-25 yrs.\*; 9 to 15 members. Stake basis, with privilege of selecting ward chorus to represent stake. Prize: 1st, \$50.00; 2nd, \$25.00. Selection, "The Snow," by Edward Elgar. Three-part song for ladies' voices with accompaniments for two violins and piano. (Op. 26; No. 1.) Publishers, H. W. Gray Company, 159 E. 48th Street, New York.

†Age limit for M Men contest activities 17 to 23 years, inclusive.

\*A professional is one whose major income is derived through teaching, playing or singing.

*Public Speaking.* Open to Senior Girls only, between the ages of 18 and 23 years, inclusive; whether single or married. Prize: Gold Medal. Subject, original.

#### JOINT.

*Drama.* Open to all members\*. Prize: Gold Medals. Play, "The Rescue," by Annie D. Palmer. Copies may be obtained at M. I. A. General Offices. Price, 15c.

*Dance.* (A) Gold and Green Waltz. Open to all members\*. Prize: Gold Medals. (B) Best Original Group Dance. Arranged for two or more couples. May be composed by individual or group. Must be submitted to General M. I. A. Officers before May 15, 1927. Prize: \$25.

*Instrumental Trio.* Open to all members\*. Stake or ward basis. Prize: Gold Medals. Selection, "Pastel-Minuet," by H. Paradis. Arranged by Ross Zungnickel. Published by Ross Zungnickel, N. Y.

Note: Music for all contest numbers may be obtained at: Beesley Music Co., Consolidated Music Co., Daynes-Beebe Music Co., Glen Bros.-Roberts Piano Co., Salt Lake and other music stores, or obtained direct from the publishers.

#### Rules and Regulations—Points For Judgment

Covering all preliminaries and finals in wards, districts, divisions, and also the Church grand finals.

\*Stake Officers are barred from participation in all contests. Ward officers may take part.

The percentage for points of judgment are for the guidance of the adjudicators. Note: Judges will please render their decision, not by giving the points made by each contestant, or group of contestants, but simply *First* place, *Second* place, etc. This should be done without consultation. In case of a tie, judges should then consult and select first place.

Senior Public Speaking.	
Argument .....	60
Delivery .....	40
Double Mixed Quartette—Male Quartette—Male Chorus—Ladies' Chorus.	
Interpretation .....	40
(Expression, phrasing, tempo, attack, and release)	
Quality of tone .....	30
(Blending, balance of parts)	

Diction .....	15
(Pronunciation and enunciation)	
Maintenance of pitch .....	15
Instrumental Trio—Orchestra—Band.	
Technique .....	40
(Correct reading, fluency)	
Interpretation .....	30
(Phrasing, expression, attack and release, tempo)	
Quality of tone .....	30
(Blending, balance of parts, intonation)	
Drama.	
Make-up, costume and stage setting .....	30
Character portrayal .....	40
General effectiveness .....	30
Dancing—Waltz.	
Rhythm (keeping in step to music) .....	20
Proper execution of dance figures .....	40
Position (poise, carriage, grace) .....	40

### DISTRICTS AND DIVISIONS

It has been found advisable to rearrange Districts and Divisions as follows:

DIVISION NO. 1. Division contest to be held at Salt Lake. (Ensign Stake in Charge).

District:

- 1—Salt Lake, Pioneer, Ensign, Liberty, Granite\*, Grant.
- 2—South Davis, Oquirrh, Cottonwood\*, Jordan, Tooele.

DIVISION NO. 2. Division contest to be held at Salt Lake. (General Board in charge).

District:

- 3—Juarez, Big Horn, San Luis, Young, San Francisco, Nevada, Northwestern Mission, Western States Mission, Union, Boise, to be held in Salt Lake, General Board in charge. Winners of St. John, Snowflake meet, or the stake winners of each stake. Winners of St. Joseph, Maricopa meet, or the stake winners of each stake, will also meet with this district in Salt Lake City.
- 4—Los Angeles\*, Hollywood, California Mission.
- 5—Woodruff, Lyman\*.

DIVISION NO. 3. Division contest held at Salt Lake City. (General Board in Charge).

District:

- 6—St. George, Parowan\*, Beaver, Moapa, Kanab.
- 7—Taylor\*, Alberta, Lethbridge.
- 8—Duchesne, Roosevelt\*, Uintah.
- 9—Emery, Carbon\*.

DIVISION NO. 4. Division contest to be held at Pocatello. (Pocatello in Charge).

District:

- 10—Yellowstone, Teton, Fremont\*, Rigby, Idaho Falls.
- 11—Blackfoot\*, Pocatello, Shelley, Lost River.
- 12—Cassia, Raft River, Burley\*, Blaine, Twin Falls, Minidoka.

DIVISION NO. 5. Division contest to be held at Preston. (Oneida-Franklin in Charge).

District:

- 13—Star Valley, Bear Lake, Bannock, Idaho\*, Montpelier, Portneuf.

14—Oneida, Franklin, Cache\*, Logan, Hyrum, Benson.

DIVISION NO. 6. Division contest to be held at Ogden. (Mount Ogden in Charge).

District:

- 15—Malad, Box Elder, Bear River\*, Curlew.
- 16—Ogden\*, Mt. Ogden, Weber, North Weber, North Davis.
- 17—Summit\*, Morgan.

DIVISION NO. 7. Division contest to be held at Payson. (Nebo in Charge).

District:

- 18—Alpine, Utah\*, Wasatch, Kolob.
- 19—Juab\*, Tintic, Nebo, Palmyra, Millard, Deseret.

DIVISION NO. 8. Division to be held at Manti. (South Sanpete in Charge).

District:

- 20—North Sanpete\*, South Sanpete, Gunnison.
- 21—Wayne, North Sevier, Sevier\*, South Sevier, Garfield, Panguitch.

The General Boards will be associated with the stakes in the matter of conduct of the division meets.

Dates for the divisional meets for 1928 are suggested as follows:

Divisions—2 and 3 will meet the day preceding the opening of the M. I. A. Annual June Conference.

Division—8—Monday, May 22.

Division—7—Tuesday, May 23.

Division—6—Friday, May 26.

Division—5—Saturday, May 27.

Division—4—Monday, May 29.

Division—1—Wednesday, May 31.

Note: Winners in the stake contests will compete in the district at the stake marked \*. The district winners will compete in the division at the place designated. District 3 will be held in Salt Lake City, on the afternoon previous to the opening of the M. I. A. General June Conference, General Board in Charge. The division winners will compete at the June Conference.

## INCREASING ATTENDANCE AT MUTUAL MEETINGS

The Harrisville ward M. I. A. officers of the North Weber stake devised a plan to increase the attendance, by dividing the ward into two parts, and then having the officers make a thorough canvas of the districts for membership enrollment in the Mutual Improvement Associations. The two divisions were named the Gold and the Green. The officers, men and women, living in each of the districts were made responsible for the canvas, and it was agreed that those who succeeded in obtaining the greater number of attendants were to be furnished an entertainment by the officers of the other district. The attendance in November was 55. The ward has 327 population. The canvas included

all the activities of the associations, the magazines, the funds, etc. During December, as a result, the attendance at the meetings was increased to an average of 150. The meeting on the first week of January was the largest they had ever had. The Gold won over the Green. The promised entertainment and feast was given to the winning officers. It was an enthusiastic success. It is now designed to devise plans by which these 150 or more members may be kept interested during the season by stressing their class work and activities to such an extent as to create sufficient interest to hold the attendance. We commend the enthusiasm of the officers.

## HE WORKS

Wayne Pitkin Johnson is the youngest son of Bishop and Mrs. Eugene Johnson,



WAYNE P. JOHNSON

and reached the age of twelve years last summer. Upon joining the Mutual last fall he took out a Life Membership from his own earnings. He is perhaps one of the youngest, if not the youngest of the members in the Church to take out Life Membership in Mutual. He lives in the Nibley ward, Hyrum stake, Alma Yates, president. We congratulate him upon his proud achievement, and look to see him proceed in the line of Mutual Improvement until he shall stand at the very head in his stake, with prospects for great advancement in the Church itself. Oscar I. Hendry is superintendent of Hyrum stake Y. M. M. I. A. He forwarded the young man's picture and this information, thinking it may be an incentive for other Mutual members to follow.

## COMMITTEE TO STUDY MORAL CONDITIONS

At a recent meeting of the Joint Boards of the M. I. A., Superintendent George Albert Smith announced the appointment of a committee to study moral conditions among and the outstanding needs of the young people of the M. I. A. The committee met at 4 o'clock, December 28, with a view to organizing and determining a permanent time and place of meeting and

also considering scope and methods of the work of the committee.

The personnel of the committee are: Arthur L. Beeley, chairman; E. E. Erickson, George Q. Morris, Heber C. Iverson, Mary C. Kimball, Marie C. Thomas, Clarissa A. Beesley. Executive Director, Oscar A. Kirkham, was chosen secretary.



#### CACHE VALLEY COUNCIL, B. S. A.

Top: A group of scouts recently awarded Eagle badges in the Franklin county district. Senator George E. Crockett, who received the Eagle badge, is over sixty years of age. He has gradually worked through the ranks from Tenderfoot to Eagle. Senator Crockett is a member of the Executive Board of the Council. He has a son who also is an Eagle Scout. The other scouts are: Wendell Taylor, Weldon McEntire, Leonard Taylor, Bill Hansen, Cornell Davis, Leo Hawkes, Ferne S. Howells, and Le Ray S. Howells.

Center: A picture of the recent Council Older Scout conference held at Logan, Utah; 76 scouts attended this day's session.

Lower: A group of scouts, under Council-supervision, working in the beet fields. This particular group worked out of Preston, Idaho; 1,008 scouts were thus organized for this type of labor during the past year.—Victor Lindblad, Scout Executive.



A picture of the Flying Eagle Patrol of Troop sixty-four of the Cache Valley Council (Cache Junction), doing their weekly patrol good turn. These boys are cleaning the school house from cellar to garret. Mr. Daniel Dyson, the assistant scoutmaster, is in direct charge of the patrol.—*Victor Lindblad*, Scout Executive.

#### WHAT TO DO IN FEBRUARY

This month the Advanced Senior department should feature its work. It is suggested that the programs should be the best possible. Advertising should be extended, and everything done to secure the best attendance. It is suggested that the class provide a joint Sunday evening program; that the members be used in the preliminary program during this month; and that the class leaders arrange a special program one night this month, extending

invitations to attend to all the officers of all the organizations of the ward.

It is suggested that the M Men prepare for their March program, especially looking forward to their summer recreation, and particularly to the work of spring clean-ups, in their towns and villages, and begin to consider their thrift and industry campaign.

Intensive class work, of course, until March 31.

#### LESSONS CONTINUE IN ALL DEPARTMENTS UNTIL MARCH 31

All M. I. A. courses of study are to be completed by the end of March. The present season's work began in September and in the departments about twenty lessons have been outlined; therefore, it should be possible for every class thoroughly to finish its work in the allotted

time. One evening, sometimes two, have been left open each month for reviews, or supplementary work where lessons have needed additional consideration. Many wards, however, have used these extra evenings for testimony meetings.

#### BOOK OF MORMON CAMPAIGN

The Book of Mormon issue of the *Era* reached us just as our Book of Mormon drive had gotten well under way. Its coming made it possible for many Elders to have access to timely and effective ideas in making the campaign successful. The opening bell of the drive which will last one month, was sounded on Sept. 1, and

to date the "water has been kept boiling" with extreme intensity. The price of the Book was considerably reduced to encourage a wider distribution of it. The Mutuals adopted the slogan, "Every member a Book of Mormon salesman." Elders Arthur Gaeth and Forest Holt are giving illustrated lectures in 30 of our 38



branches where Mutuals are organized this month. The pageant, "Scenes from the Book of Mormon," has been translated and was presented in at least twelve branches of the mission on the night of September 22nd. In all other branches plans are well under way for conducting impressive services on this night. Just to demonstrate how successful the campaign has been thus far I will state that it was our intention while drawing up plans for the drive to completely sell out our present stock of Books of Mormon. Requests are in our hands for more books, the entire stock of 1,000 books was exhausted.

Fortunately we later learned of an additional supply at the printer's, so we are able to fill our orders.

Our "Waters of Sebus" contest has just terminated. Of the 38 M. I. A. organizations in the mission, 24 took part in this contest. The quality of the essays is of a high standard and the results of the contest as shown among our young people is gratifying. Not one stone has been left untouched whose turning would mean the bringing of this wonderful work before the people of this mission.—*M. Elmer Christensen*, mission superintendent M. I. A., German-Austrian mission.

## Y. M. M. I. A. Statistical Report, December, 1927

STAKE	Should be Enrolled	No. Wards	No. Wards Reporting	Officers and Class Leaders Enrollment	Advanced Senior Enrollment	Senior Enrollment	Advanced Junior Enrollment	Junior Enrollment	Total	Officers and Class Leaders Attendance	Advanced Senior Attendance	Senior Attendance	Advanced Junior Attendance	Junior Attendance	Total
Alpine	1000	18	15	124	169	255		332	880	91	78	111	165		445
Bannock	233	7	5	30	43	25		60	178	19	20	12		21	72
Bear Lake	365	11	8	64	71	66		112	313	45	43	27		54	169
Bear River	480	13	13	102	94	90		158	444	66	49	51	90		256
Benson	760	14	7	77	96	110	43	148	474	42	30	75	28	81	256
Big Horn	318	6	5	36	90	73		44	253	28	52	56		36	172
Blackfoot	510	13	2	11	16	14	3	10	53	7	10	4	1	6	28
Blaine	226	6	4	21	49	29	7	28	134	20	33	17	3	17	90
Boise	365	10	8	58	70	54		53	235	43	53	40		35	171
Box Elder	757	14	14	142	255	230	33	235	865	104	139	156	29	145	573
Burley	288	9	4	30	30	17	14	27	118	17	16	7	10	13	63
Cache	567	8	8	83	74	107	55	186	505	53	45	51	47	129	325
Carbon	547	6	4	37	66	36	7	64	208	26	18	10	3	28	85
Cassia	160	6	6	48	81	60		50	239	36	60	42		38	176
Cottonwood	727	10	10	110	90	170	36	284	690	96	70	110	24	190	500
Deseret	521	12	12	109	198	137	22	172	638	80	93	96	15	96	380
Emery	508	10	4	34	42	75		91	242	24	19	43		49	135
Ensign	958	8	8	79	185	224	84	291	863	77	125	142	36	199	579
Franklin	430	11	11	100	93	95	28	151	467	57	54	55	6	114	234
Fremont	662	14	14	124	206	178	24	179	711	87	151	136	22	108	504
Granite	1100	9	9	101	100	259	135	302	897	79	57	144	84	211	575
Gunnison	279	7	7	49	76	67		68	260	31	47	53		42	173
Hollywood	338	10	10	90	118	183	15	103	509	71	72	115	11	73	342
Hyrum	500	10	8	64	80	97	20	163	424	42	46	59	11	99	257
Idaho Falls	613	12	10	93	166	117	28	166	570	65	71	57	13	96	302
Iethbridge	223	10	9	46	55	49	43	41	234	35	35	33	27	28	158
Liberty	1435	12	12	128	255	274	223	303	1183	87	175	122	130	251	765
Logan	595	11	9	86	120	171	13	242	632	63	66	93	7	163	392
Los Angeles	420	8	8	77	88	209		106	480	64	87	127		81	359
Lost River	123	3	3	21	30	10		29	90	17	23	6		19	65
Lyman	200	7	7	48	80	52	12	111	303	33	46	34	7	51	171
Malad	329	7	7	62	68	81		118	329	47	32	54		75	208
Maricopa	430	8	8	74	96	117	13	173	473	57	61	74	10	117	319
Minidoka	244	8	5	42	62	36	4	50	194	27	28	16		27	98
Morgan	202	10	8	64	77	76	21	54	260	52	42	36	17	43	190
North Davis	425	7	6	56	46	104		137	343	41	15	45		72	173

STAKE	Should be Enrolled	No. Wards	No. Wards Reporting	Officers and Class Leaders Enrollment	Advanced Senior Enrollment	Senior Enrollment	Advanced Junior Enrollment	Junior Enrollment	Total	Officers and Class Leaders Attendance	Advanced Senior Attendance	Senior Attendance	Advanced Junior Attendance	Junior Attendance	Total
North Sanpete	710	10	10	80	96	165	---	228	569	61	36	107	---	134	338
North Sevier	280	6	6	42	50	82	64	50	288	31	32	55	31	40	189
North Weber	650	13	12	77	29	120	14	175	415	56	20	73	8	122	279
Ogden	876	11	11	98	128	206	78	283	793	79	61	119	38	161	458
Oneida	369	11	9	7	4	5	---	9	25	5	2	5	---	5	17
Quirrh	483	6	6	61	74	72	26	144	377	47	28	35	11	65	186
Palmyra	475	8	8	73	135	136	14	208	565	52	59	64	11	134	320
Parowan	546	11	11	53	86	55	---	129	323	39	44	18	---	68	168
Pioneer	772	10	10	85	81	185	43	233	627	58	25	83	26	120	312
Pocatello	552	10	10	102	132	160	34	190	618	67	62	88	15	139	371
Rigby	516	13	10	98	136	61	39	75	409	70	123	42	24	45	304
Roosevelt	334	12	8	57	104	53	---	104	318	36	87	32	---	72	227
St. George	680	14	9	90	142	140	58	154	584	67	94	96	51	116	424
Salt Lake	1090	13	13	139	124	255	24	354	896	105	80	146	16	199	546
San Francisco	373	10	10	64	117	123	27	---	331	49	79	74	24	---	226
Shelley	316	9	9	88	86	75	---	108	375	52	43	37	---	55	187
Snowflake	290	11	7	37	70	49	51	61	261	24	53	28	34	46	185
South Davis	526	8	8	75	99	179	---	202	555	60	50	122	---	167	399
Summit	465	11	11	77	109	97	56	128	467	60	73	64	12	99	308
Taylor	333	6	5	59	100	113	54	54	380	47	55	55	28	31	219
Tintic	269	5	3	20	34	17	31	21	123	18	16	16	18	19	87
Tooele	400	8	6	36	50	53	20	60	219	27	35	26	11	51	150
Uintah	415	10	10	73	109	119	9	173	483	55	69	84	5	104	317
Wasatch	392	9	8	61	92	71	---	152	376	43	44	47	---	97	231
Wayne	190	6	3	19	14	20	19	27	99	14	6	12	11	19	62
Weber	712	9	9	78	78	124	23	171	474	56	40	65	13	100	274
Woodruff	325	6	6	46	79	48	5	49	227	31	43	26	2	32	134
Yellowstone	360	10	10	71	68	65	---	67	271	49	63	52	---	50	214
Star Valley	365	11	5	91	63	80	14	92	340	28	10	17	6	15	76
California Mission	430	25	22	138	187	132	32	95	584	108	149	88	27	63	435
N. W. States Mission	---	11	5	38	29	42	6	15	130	31	21	31	3	19	107

## Y. M. M. I. A. Efficiency Report, December, 1927

STAKE	Membership	Average Attendance	Recreation	Scout Work	M Men	Reading Book of Mormon	Era	Fund	Monthly Stake and Ward Off. Meeting	Ward Off. Meeting	Total
Alpine	9	7	10	8	9	4	10	6	10	6	79
Bannock	8	7	4	8	4	5	5	4	7	2	55
Bear Lake	9	8	6	3	6	6	7	6	5	6	62
Bear River	9	9	10	8	8	8	9	9	9	9	88
Benson	6	8	4	5	4	3	4	4	2	5	45
Big Horn	8	7	8	8	8	8	6	7	6	8	74
Blackfoot	2	8	10	10	10	5	8	10	10	7	80
Blaine	6	10	5	1	2	2	3	3	2	3	37
Boise	6	10	10	5	4	6	9	7	10	8	75
Box Elder	10	10	10	10	10	10	10	9	10	10	99
Burley	4	5	3	10	5	2	10	7	7	8	61
Cache	9	10	10	9	6	2	8	8	10	8	80
Carbon	5	5	10	5	6	6	5	8	10	10	70
Cassia	10	10	10	10	10	10	7	9	10	10	96

Cottonwood	9	10	10	9	10	8	8	9	10	10	93
Deseret	10	9	9	10	8	8	10	9	8	8	89
Emery	8	9	3	5	5	2	4	4	3	5	48
Ensign	9	10	10	10	10	7	8	7	10	10	91
Franklin	10	7	9	10	4	10	9	10	10	8	87
Fremont	10	10	10	10	10	10	10	10	10	10	100
Granite	9	6	10	10	10	6	5	8	10	10	84
Gunnison	9	10	9	10	10	10	9	9	8	10	94
Hollywood	10	10	10	10	10	10	10	10	10	10	100
Hyrum	9	9	8	5	5	4	7	8	8	7	70
Idaho	7	10	10	5	7	7	8	10	8	10	82
Idaho Falls	9	5	7	7	7	4	7	8	7	7	68
Kanab	10	8	10	7	10	10	10	8	10	10	93
Lethbridge	10	10	10	10	10	8	10	7	10	10	95
Liberty	8	9	10	10	10	9	9	10	10	10	95
Logan	10	9	8	10	8	5	7	8		9	74
Los Angeles	10	10	10	10	10	7	9	9	10	10	95
Lost River	7	10	7		3	3	6	6	10	5	57
Lyman	10	9	8	8	7	5	7	8	3	6	71
Malad	10	6	10	10	8	10	8	8	10	10	92
Maricopa	10	10	10	10	10	9	10	10	10	10	99
Minidoka	8	6	5	3	4	5	4	6	6	5	52
Morgan	10	10	10	2	3	8	10	8	8	4	73
North Davis	8	8	9	10	9	4	10	9	10	8	85
North Sanpete	8	9	10	10	10	8	10	5	10	7	87
North Sevier	10	9	6	6	7	5	5	7	8	6	69
North Weber	7	10	8	7	5	8	10	8	10	8	81
Ogden	9	9	10	10	9	8	9	9	10	10	93
Oneida	1	10	6	7	5	8	9	7	7	5	64
Oquirrh	8	8	10	8	5	5	8	10	10	9	81
Palmyra	10	7	8	8	10	9	10	10	10	10	92
Parowan	8	10	9	8	1	4	6	6	7	7	66
Pioneer	8	5	9	10	9	6	8	5	10	10	80
Pocatello	10	6	10	10	10	10	10	10	8	10	94
Rigby	8	10	6	8	5	8	8	8	7	6	74
Roosevelt	9	7	4	1	2	5	5	6	6	5	50
St. George	9	10	10	9	7	8	8	9	9		78
Salt Lake	8	7	10	7	9	7	9	8	9	10	84
San Francisco	9	10	9	6	9	7	4	7	10	8	79
Shelley	10	8	10	6	8	9	10	8	7	10	86
Snowflake	9	10	5	2	2	5	4	5		5	48
South Davis	10	10	10	10	10	10	10	10	10	10	100
Star Valley	9	3	5	2	2	3	5	7	3	4	43
Summit	10	10	9	9	4	8	10	10	9	9	88
Taylor	10	9	8	8	8	8	8	10	6	10	87
Tintic	4	10	6	4	4	4	4	2	6	3	47
Tooele	6	10	8	3	2	6	6	5	5	5	56
Uintah	10	10	9	5	8	10	9	10	10	10	91
Wasatch	9	9	4	8	6	6	7	9	7	7	72
Wayne	5	9	10			8	9	6	3		50
Weber	7	6	8	6	9	10	7	7	10	10	80
Woodruff	7	9	10	10	5	6	6	9	6	9	77
Yellowstone	7	10	7	6	3	8	9	10	10	8	78
California Mission	10	10	9	8	8	8	9	9	9	9	89
N. W. States Mission	10	10	8	2	6	8	8	9	10	10	81

Note: In 65 stakes reported there are 601 wards, out of which number 515 wards have reported for December. We commend the stakes that have reports from all their wards. South Davis stake was entitled last month to 100%, but through an error in computation in the office, they were given only 98%. South Davis for December also received 100%, so did Fremont and Hollywood. Stake secretaries are advised to note the method of computing the average attendance. As reported last year, it was possible to get only 10 or 6; this year if computed properly, and according to instructions on the back of the report, the actual percentage may be given. In stakes where only part of the wards report, in computing the membership and average attendance, the enrollment of all the wards in the stake must be taken into account. Two missions are reported and 34 stakes unreported. Please let us make a complete report for January, by February 10. Grant, Montpelier, Juab, Twin Falls came too late for inclusion.

# PASSING EVENTS

Elder Lavon Stalling from Lewisville, Idaho, was shot, at Columbia, South Carolina, Dec. 20, 1927, while tracting. With Elders Marcus C. Ellis, from Ogden, and Hyrum Keppner, Rexburg, Idaho, he called at the houses in a certain street. A woman answered Elder Stalling's knock, and then summoned a man. He was offered a tract which he declined with the remark, "we don't need any of that here." Elder Stalling then turned to go, but just before he got off the porch, the man drew a gun and fired, according to the report received by Elder Stalling's father. The bullet, the report says, pierced the elder's body just under the intestines and apparently glanced off his hip bone. The elder did not realize that he was wounded, until he stopped and saw his belt cut in two and blood coming from the wound. He was taken to the hospital, but his condition was not thought to be serious. The ruffian who did the shooting declared it was an accident, according to the report.

Malcolm McAllister, a well known business man of Salt Lake City, died in his home in this city, Jan. 9, 1928, after an illness that has lasted for about two years. He was the son of Mr. and Mrs. Duncan McAllister, born in Salt Lake City 50 years ago. Early in life he entered the employ of the *Deseret News* and became its advertising manager from 1899 till 1903, when he left for a mission to Great Britain. On his return he became first advertising manager for Z. C. M. I., and then general manager for *The Intermountain Republican*. After 1908 he has devoted his time to the advertising business. His widow, who, when he married her, was Miss Johanna C. Zitzman of Ogden; his father, two brothers, George S. McAllister and W. D. McAllister, and two sisters, Mrs. N. L. Wilson and Miss Kate P. McAllister, survive him.

Three aviators crashed to instant death, Jan. 8, 1928, near Rural Grove, seven miles east of Canajohaire, N. Y., in a farm meadow. The fog was so dense that, although the plane crashed within 100 yards of a farmhouse, and less than 200 yards from a traveled highway, the accident did not become known until the next morning. The dead: Raymond Henries of Buffalo, a pilot in the airmail service, Captain Edward M. Pauley of Albany, a commercial aviator, George F. Benedict of Peoria, Ill., a merchant, who was interested in aviation. The bodies of the three victims were badly mangled, and the plane was badly damaged. The force with which the aircraft struck the earth was so great that the motor was ripped apart, one of the cylinders falling 200 feet away from the rest of the wreckage.

Louis F. Post, former assistant secretary of labor, passed away in Washington, Jan. 10, 1928, after a brief illness. A native of Vienna, N. J., but a legal resident of Chicago, Mr. Post was noted as a single tax advocate and the author of many publications on this subject. Post served in the labor department during President Wilson's two administrations, and was prominently identified with the wholesale deportations of radicals in 1919 and 1920.

To outlaw war is the object of an invitation to France to join the United States in proposing to the principal nations of the world a multilateral treaty containing a declaration "renouncing war as an instrument of national policy." The invitation was published by the state department Jan. 3, 1928, but it had been forwarded to Paris on the preceding Dec. 28, 1927. The proposal is a reply to the plan suggested by the French foreign minister, M. Briand, for a treaty between the United States and France outlawing war between these two countries. It suggests that other nations be invited to sign the treaty.

The fate of "*The Dawn*" is now believed to have been solved. Captain R. V. Comeau, of the schooner, *Rose Ann Belliveau*, reports that on the night of Dec. 23, 1927, at a point 18 miles northwest of Nauset beach light on Cape Cod, he and the crew heard the sound of airplane motors which came to an abrupt ending within ten minutes, when a heavy splash was heard. It is now thought probable that this tells the final story of the airplane in which Mrs. Grayson and her pilot, Oskar Omdal, and a passenger were trying to cross the Atlantic. In all probability the pilot, that night, had realized that he must make a landing in the sea. The lights of the schooner were sighted, and the plane was brought down as nearly as possible to the schooner, only to go to its doom.

The heaviest snow fall ever recorded in Ashley valley was reported from Vernal, Utah, Jan. 1, 1928. After a fall of ten hours' duration, snow covered the ground to a depth of 17 inches. Joseph Hardy, one of the pioneers, says it was the heaviest fall he had witnessed in any of the forty-nine winters he has spent since coming to Vernal. The farmers declare the storm to be worth a million dollars for next year's crops.

That battles can be fought without the formality of a declaration of war is evident from the reports that come from Nicaragua, where American marines, on Dec. 30, 1927, and also on Jan. 1, 1928, bombed a detachment of "rebels" under General Sandino and chased the survivors to the mountains. The engagement was fought at Quilali. Six

Americans were killed and 28 wounded during the two days of slaughter; how many were slain on the Nicaragua side is not reported. The dispatches say that American reinforcements reached their comrades at Quilali, which was formerly the rebel headquarters, and preparations were going on, Jan. 2, to concentrate American columns at that place to crush the insurgents who are hidden in the almost inaccessible strongholds of the region. The wonder is that the handful of rebels have not already been "crushed" between the American marines and the military forces of the Nicaraguan government.

*William Nugent Williams*, died at his home in Salt Lake City, Dec. 29, 1927, after a long illness. Anemia is given as the cause of the death. He was for years prominent in the business world of Salt Lake City, and for fourteen years, he was a member of the legislature of the State. As chairman of the senate committee on appropriations he earned the sobriquet of "the watchdog of the treasury," of which he was justly proud. Mr. Williams was born in Carmarthenshire, Wales, March 17, 1851, and came to America with his parents when 10 years old. Journeying to Utah, he went through the hardships of the pioneers. His parents' household goods were hauled across the plains by a wagon drawn by oxen, and the boy walked almost all the way. He was married on July 17, 1877, to Miss Clarissa Smith, daughter of the late Apostle George A. Smith, and who is now president of the Relief Society of the Church. As Mr. Williams loved good books and good music, he was a leading member of several organizations devoted to music and literature. He was president of the Utah Cambrian association, succeeding the late Governor Arthur L. Thomas, and did much toward bringing to Salt Lake three national Eisteddfods. Mr. Williams is survived by his widow and seven of their eleven children. These are Mrs. E. G. Van Law, Mrs. R. N. Wilson, Mrs. Stanford Darger, Mrs. John W. James, Miss Bae Williams, George A. Williams and Lyman S. Williams. Surviving also are fourteen grandchildren. Other relatives living in Salt Lake are Mr. Williams' sister, Mrs. Robert H. Haslam, and his brother Thomas J. Williams.

*Clara Woodruff Beebe* passed away, Dec. 29, 1927, at a hospital in Salt Lake City, of pneumonia, following an operation for appendicitis. She was born in Salt Lake City, July 23, 1868, the daughter of the late Pres. Wilford Woodruff and Mrs. Emma Smith Woodruff. The following children survive: Mrs. Veda Byers, Pocatello, Idaho; Mrs. Emma Kelly, New York; Woodruff C. Beebe, Los Angeles; Mrs. Hester Campbell, Texas; Mrs. Margaret Jensen and Miss Ruth Beebe, Salt Lake. Eight grandchildren and the following brothers and sisters also survive: Asabel H. Woodruff, Mrs. Blanche W. Daynes, David Patten Woodruff, Newton Woodruff, Marion

Woodruff, Ensign Woodruff, John Woodruff, Mrs. Julia Park, Mrs. Belle W. Moses and Mrs. Sylvia Thompson.

*Is the death rate in the United States increasing?* According to statistics published in Washington, Dec. 29, 1927, the death rate per 100,000 population was 1182.3 in 1925, and 1222.7 in 1926. The statistics show, further, that 1,285,927 deaths occurred in 1926 in the registration area of continental United States, which comprised forty-one states, the District of Columbia and twenty-five cities in non-registration states. Heart disease, pneumonia, nephritis or inflammation of the kidneys, cancer and tuberculosis are the most frequent fatal diseases.

*Parts of southern England and Wales were visited by the fiercest blizzard known for many years*, according to reports published Dec. 29, 1927. For four days Grosmont, Llanvetherine and Llangattock in Monmouthshire were isolated. Food was dropped from airplanes into Westerham and neighboring villages in Kent. Floods were adding to the distress. They were widespread in the Ouse valley in Huntingdonshire, while the Thames floods, from old Windsor to Walton, showed little signs of subsidence. Bleak tales of suffering in all the snow-buried counties of southern England and Wales were told in London. On the sea, too, violent easterly gales prevailed, causing distress to shipping in varying degrees for six days. Many rural villages were cut off from supplies by snowdrifts reported to be from ten to fourteen feet high.

*The doctrines of the League of Nations are to be taught in Canadian schools*, according to an announcement from Ottawa to the secretary of the League, Dec. 28, 1927. In Manitoba, a special chapter on the League has been prepared, to be included in school readers. All students of the tenth grade in secondary schools will be required to study a pamphlet drawn up by the Canadian League of Nations society.

*An earthquake somewhere* was recorded on the seismograph of Georgetown university, Dec. 28, beginning at 1:32 p. m. and continuing at intervals for three hours. The disturbance was estimated as having occurred 5,900 miles from Washington. The disturbances were also recorded on the University of Utah seismograph. From Grass Valley, Cal., a sharp earth tremor was felt at 4:12 p. m., Dec. 28.

*Colonel Charles A. Lindbergh* arrived in Guatemala City, Dec. 28, 1927, from Mexico City, having flown over the mountains which separate the two countries, the first to make the flight between the two capitals. The "lone eagle" evidently was bent on speed; he made the aerial voyage in much faster time than he had anticipated. The enthusiastic Guatemalans had bedecked their automobiles with bunting; others carried banners with appro-



prate inscriptions of welcome, and everywhere was to be seen the Stars and Stripes along with the national colors of the country.

*Smokeless fuel* is to be produced by Utah coal producing companies at the rate of a thousand tons a day, according to the plan announced on Dec. 28, 1927. The Smokeless Fuel Company, articles of incorporation for which were filed Dec. 27, announces that construction will start soon after the first of the year on a coal processing plant in Salt Lake which will entail an expenditure during the next year and a half of \$1,500,000. The Smokeless Fuel Company has purchased the rights for the Devonian process, which has been developed by J. B. Jensen, local engineer, who has operated a test plant in Salt Lake for several years and will use this process in the operation of its plant. The new company is incorporated for \$1,000,000 and has the following officers: P. E. Athas, president; Elias S. Woodruff, vice president; T. C. Winn, secretary and treasurer; B. H. Mulvihill, general manager and director; H. L. Mulliner and J. B. Jensen, directors.

*The new ward chapel at Magna was dedicated*, Dec. 18, 1927, by President Rudger Clawson, of the Council of the Twelve. It is a splendid building, modern in every respect, and erected at the cost of about \$21,000. The Utah Copper Company's contribution toward the building was \$1,500.

*Robert Burt, one-year old baby, was snatched from his mother's arms* and carried down the ice-laden waters of the north fork of Snake river, at St. Anthony, Idaho, when an ice-jam above the steel bridge, where the Yellowstone highway crosses the river gave way, Dec. 20, 1927. Mrs. William Burt, the mother, and three other children were saved only after a heroic struggle in the icy waters. Mrs. Grant Parker, wife of an instructor in the St. Anthony high school, and their four children were also saved from the flood which engulfed their home as well as that of Mr. Burt. Other property damages running into several thousands of dollars, resulted from the flood.

*The ground for a new chapel in the First ward, Provo, was dedicated* on Sunday, Dec. 18, 1927, by President T. N. Taylor, of the Utah stake, after a program had been rendered in the Social hall of the ward. The exercises were held under the direction of Bishop Walter Whitehead of the ward, who gave a short talk. According to President Taylor, money for the new edifice will be raised by popular subscription, a great deal being already pledged. The building, which will cost in the neighborhood of \$72,000, will be built where the social hall now stands. It will be of the Georgian type of architecture. The recreation hall will be an additional wing. The heating plant and ventilating system will

be in the basement, and will be of the most modern type. Plans for a large pipe organ are also being included. Contracts call for the completion of the structure, September 15, 1928.

*The U. S. submarine S-4 was rammed and sunk*, Dec. 17, 1927, by the Coast guard destroyer *Paulding* off Wood End coast guard station, near Provincetown, Mass. The S-4, which is attached to the New London submarine base, was engaged in making an availability run. Her complement is four officers and from thirty-five to forty men. She is of the same class as the S-51, which was sunk off Block island September 25, 1925, in collision with the steamship *City of Rome*. In that disaster, thirty-three officers and men perished. Coast guardsmen who witnessed the collision from the station near by said that the *Paulding* was entering the harbor when the submarine suddenly came to the surface dead ahead. There was no time for the destroyer to change her course, they said, and the vessels crashed.

*Pearl Boyce Wimer, 38, president of the Pittsburgh branch Relief Society, Pa., died* at her home, Dec. 20, 1927, after a brief illness. At 17, she was converted, at McConkey, West Va.; shortly after moved to Salt Lake City with husband, Edgar Wimer. They were married in the temple, took active part in Church affairs, resided there three years and moved to Pittsburgh where they have resided since. She was president of the Relief Society in Pittsburgh for two years, and is known by many for her untiring efforts in forwarding the gospel, and for kindness to missionaries and Saints. She is survived by her husband, three children, Arnold 16, Horace 14, and Clara 13, and two brothers, and three sisters.

*J. Christiansen, son of Soren Christiansen and Caroline Loft, died* in Salt Lake City, Dec. 26, 1927. He was born near Aarhus, Denmark, April 17, 1855. He came to Utah in 1860 and settled in Fountain Green in 1861, where he has resided since. He assisted in 1873 in building the St. George temple and filled a mission to Scandinavia in 1882 to 1884 in the Aarhus conference. He became a temple worker in the Manti temple and in August, 1891, was made bishop of Fountain Green ward and served for twenty-five years. He was married in the Endowment House to Ellen Jane Oldroyd, May 29, 1876. He had thirteen children; seven sons and three daughters are now living. He was active in civil affairs. He served on the town board in Fountain Green and was county commissioner of Sanpete county for six years. The funeral services were held at Fountain Green on Dec. 29, 1927. A number of speakers paid glowing tributes to his life and character, and the floral offerings were many and beautiful.

# Advertising Policy of the Era

We accept only the highest class of advertising. We recommend to our readers the firms and goods found in our advertising pages

## ADVERTISERS IN THIS ISSUE

Beneficial Life Ins. Co.  
Bureau of Information  
Deseret Book Store  
Deseret News  
Fleischmann's Yeast  
Jos. Wm. Taylor, Undertaker  
Medical Arts Garage  
L. D. S. Business College  
Salt Lake Knitting Co.

Southern Pacific Lines  
Taylor Motor Car Co.  
Utah Home Fire Ins. Co.  
Utah Radio Products Co.  
Utah Sugar Co.  
Whitehall Hotel  
Woolley, Mfg. Chemist  
Zion's Co-operative Merc. Inst.

## HUMOROUS HINTS

*A long-legged sheep in the Himalayas is able to run forty miles an hour. That's the kind of little lamb to follow Mary nowadays.—Arkansas Gazette.*

\* \* \*

*An Eastern college professor says married men are smarter than single men. Then why do the married men send the single ones to college?—El Paso Times.*

\* \* \*

*Don't dodge responsibility. When a bee comes under the windshield, stop the car yourself instead of trusting to a telephone pole.—Publishers Syndicate.*

\* \* \*

*The oldest bank president is retiring after fifty-four years of service. A man who has been saying "No" that long ought to give his voice a rest.—Dallas News.*

# CHRYSLER

## STANDARDIZED QUALITY

In 40 Body Styles Ranging in Price From

**\$670** And Upwards

*You Get More—*

*You Pay Less—*

*For a CHRYSLER*

And you deal with a dependable and efficient organization,  
equipped to give the best automobile service.

## TAYLOR MOTOR CAR CO.

Motor Ave. and 2nd East

Salt Lake City, Utah

SALES AND SERVICE EVERYWHERE

# SALESMEN

Get an agency for my TRUE FRUIT flavoring extracts; flavors: *Vanilla, Lemon, Orange, etc., non alcoholic*, and reap a harvest of gold.

Write for prices and terms. Address

**F. B. WOOLLEY, JR., Phg.**

*Manufacturing Chemist*

422 21st Street, Ogden, Utah

*There are said to be thirty-six original dramatic situations, and whenever we go to the movies we wonder whatever became of the other thirty-five.—New York Evening Post.*

\* \* \*

*One Enough.* "My daughter can converse in five different languages," the father proudly told his friend. "Sh-sh, don't let William overhear you," was the startling reply, "or he may change his mind about marrying her."—*A. E. H.*

\* \* \*

*Workman* says he was promoted in the Ford plant at Detroit the other day. He now tightens up bolt A instead of bolt B on the radiator.—*Florida Times-Union.*

\* \* \*

*The old-fashioned fellow who never thought anything of walking eighteen or twenty miles in an afternoon has a grandson who never thought of it either.—Detroit News.*

\* \* \*

*Cook-book* for brides advertises itself as giving "Concrete rules for making biscuits." It should be pointed out that concrete is used in the abstract.—*Arkansas Gazette.*

NEAR NEW MISSIONARY HOME AND  
EAGLE GATE  
FIRST CLASS—QUIET AND RESPECTABLE

## Whitehall Hotel

30 SOUTH STATE STREET

SALT LAKE CITY

DR. JOHN T. WHITE, PROPRIETOR

Rooms—Single \$1.00 to \$2.00. Double \$1.50 to \$2.50

By the Week \$6.00 to \$12.00

*Special Rates to Missionaries*

# MEDICAL ARTS GARAGE

STORAGE

½ Block East  
UTAH HOTEL  
43 E. So. Temple

PARKING

*Open to the General Public*

*24 Hour Service*

WASHING—GREASING—GAS—OILS

"Live dangerously from Saturday to Monday," advised the romantic Louis Stevenson. How "R. L. S." would have rejoiced in the automobile era!—*Chicago Daily News*.

\* \* \*

The manager of the music store reports the following reply from a colored boy to whom he offered a fine gold saxophone for \$195.

"Oh, sah, ah don't intends to pay that much fo' any saxophone—yo' see ah jess plays it fo' mah own amazement."

\* \* \*

*U. S. As She Is Spoke.*—A distinguished foreigner, who was visiting our city a few days ago, after a pleasant interview with some of our leading officials, was told by them, in the usual way, upon leaving, of the great pleasure it had been to them to meet him. With great gravity and unction the foreign gentleman replied: "And I, too, have enjoyed meeting with 'you guys.'" Noticing the look of amusement on the faces of his hearers, he innocently asked: "Is that not right?" After a brief explanation, he joined heartily in the laugh at his expense.—*M. F. K. Pye*.

## *Did You Ever Think of This?*

If you are not specifically trained for some type of useful employment it will not be long before the world will point its finger at you and call you a failure.

Ours is a school of opportunity. Here you have a chance to do the best you can, independently of what anybody else may do.

EVERY MONDAY we open the doors of opportunity—when shall we have the privilege of welcoming you?

### L. D. S. Business College

*Write for Information*

*"Utah's Largest Commercial Training School"*



**\$18,391.36 Paid**

To readers of the Deseret News  
Protect Yourself and Family  
One Year—One Dollar  
The wise person will act now.  
Tomorrow may be too late

Call or Write

**The Deseret News**

Was. 550

Salt Lake City, Utah

*Employer*—"Was there ever such a girl? You lose your pencil, you lose your paper, you lose your notes—you lose everything."

*"Not everything. I haven't lost my temper."*

\* \* \*

*Small boy* who had been reading the New Testament: "Father, doesn't the Bible say the earth will not be drowned with a flood again?"

*Father*: "Yes, my boy."

*Small boy*: "Then why does it say there will be a thousand year reign?"—O. B.

\* \* \*

*Our paper money* is to be made smaller. Already we are stretching ours to make ends meet.—*Greenville Piedmont*.

\* \* \*

*With the Red menace, the Yellow peril, the blue laws and the negro problem, this is certainly a colorful world.*—*Florence (Ala.) Herald*.

## "I Owe My Present Good Condition to Fleischmann's Yeast"

"About a year ago," writes Rilda Bingham of Provo, Utah, "my face was covered with pimples and blotches for which I had tried numerous remedies.

"I was advised by several friends to try Fleischmann's Yeast and finally, as a last resort, I started taking three cakes daily, feeling that it could do no harm.

"After taking it for about two months I began to notice a decided improvement in my appearance as well as feeling so much better. Now my complexion is perfectly smooth and clear.

"I am glad to recommend the Yeast to any one troubled as I was, for I feel I owe my present good condition and appearance to Fleischmann's Yeast."

Fleischmann's Yeast is a simple, fresh food, that relieves constipation, aids digestion, clears the skin and tones up the whole system—gives you buoyant health. Eat three cakes a day, one before each meal. Eat it plain, nibble from the cake in small pieces; dissolved in water, cold or hot (not scalding) or any way you prefer.

## FLEISCHMANN'S YEAST

*At All Grocers'*





# Reading

Brings wisdom to the young, and instruction to the old—it brings solace to everyone.

We have laid in a wonderful supply of new books for the boys and girls—books that instruct while they amuse—that entertain while they impart wisdom.

From the kiddies just able to understand Mother Goose Rhymes, to the more advanced pupil of the High School, we have books that suit every taste.

*Come in and let us show them to you or write us for circulars.*

## Deseret Book Company

44 EAST ON SOUTH TEMPLE

## JOSEPH WILLIAM TAYLOR

UTAH'S LEADING

1872

UNDERTAKER

1927

Best Equipped for Calls Night or Day in or Out of the City  
Price of Caskets at Your Suiting—Services the Latest Advancement

Phones Wasatch 7600, Both Office and Residence

21-25 SOUTH WEST TEMPLE STREET

## Fire Is No Respector Of Persons

You may wait till tomorrow to insure  
but the fire may not.

*"See our agent in your town"*

### UTAH HOME FIRE INSURANCE CO.

HEBER J. GRANT & CO., General Agents

Salt Lake City, Utah

BEN NETT the  
"Fill"—osopher  
Says

NOW IS THE TIME

**BENNETT  
GAS**

To  
**SIMONIZ**  
Your Car

**BENNETT  
GAS**

"Motorists Wize SIMONIZ"  
Keep Your Car Looking New  
10 Orange Colored Stations at Your Service  
Accessories, Alemiting, Washing



Ask Your Dealer for Z. C. M. I.  
Factory-Made

## Children's Allovers

Khaki and White. Khaki and Peggy  
Backed Denim for Boys. Clothes, Dutch Kut, for  
Girls.

The Famous

## MOUNTAINEER OVERALLS

Give Splendid  
Satisfaction



## Suppose We Should Guarantee You the Fulfilment of these Desires—Would You Not Think it Marvelous?

Your income to continue even though accident or illness should suddenly snatch you away or render you unfit for work. An income for your wife—a college education for your children. The ownership of your home in ten years from now. The possibility of retirement and the joy of travel and leisure in your later years.



Impossible! Absolutely not. These dreams can be realized if you act now—Make today's hopes realities tomorrow.

A Beneficial Policy is the Key to Success  
Blots out your worries—Brings peace of mind

## Beneficial Life Insurance Co.

Home Office, Vermont Bldg.—Salt Lake  
Heber J. Grant, President      Lorense N. Stohl, Manager

WHEN WRITING TO ADVERTISERS, PLEASE MENTION THE IMPROVEMENT ERA